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CONTENTS

THE STUDY OF SCRIPTURE AND CHURCH HISTORY IN THE SEMINARY. THE IDEAL SEMINARY. III. 254
The Rev. BERNARD FEENEY, The St. Paul Seminary, St. Paul, Minnesota.

HOW THE PUBLIC-SCHOOL SYSTEM IN GERMANY SAFEGUARDS THE RIGHTS OF INDIVIDUAL CONSCIENCE. (With Denominational Map) 264
GEORGE METLAKE, Cologne, Germany.

THE CHARACTERISTICS OF NEWMAN'S SERMONS 284
The Rev. FRANCIS P. DONNELLY, S.J., St. Andrew-on-Hudson, New York.

CLERICAL HEALTH AND EXERCISE 292
The Rev. ARTHUR BARRY O'NEILL, C.S.C., Notre Dame University, Indiana.

THE "COMMINATIVE" PSALMS, AND PSALM 108 (109 HEB.) IN PARTICULAR 302
The Rev. HUGH POPE, O.P., Doctor in S. Scripture, and Professor of Biblical Exegesis, Collegio Angelico, Rome, Italy.

THE PROPOSED ANNUAL SUBSIDY FROM THE AMERICAN CLERGY TO THE HOLY SEE. 311

CONTENTS CONTINUED INSIDE.

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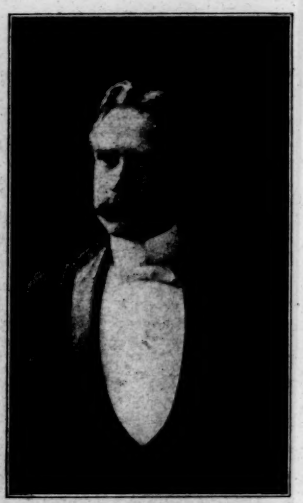

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CONTENTS CONTINUED

ANALECTA:

ACTA PII PP. X:

Epistola qua Vulgatum Scriptum quoddam reprobatur circa Quaestionem de Ecclesiis ad Catholicam Unitatem revocandis 319

CANCELLERIA ECCLESIAE METROPOLITANAE BALTIMORENSIS:

I. Testimonium Expostulationis quod Eminentissimus Card. Gibbons Summo Pontifici transmisit occasione Iniuriarum a Syndico Romano allatarum 323

II. Responsum Summi Pontificis Pii PP. X. 324

III. Epistola Eminentissimi Card Secretarii Status 325

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 326

The Duty of the Triennial Report to be sent by Superiors General of Religious Communities of Simple Vows to the Sacred Congregation for Religious 326

Pio X Pont. Max.—in festum nominale S. Josephi (*Ode by the Rev. Francis X. Reuss, C.SS.R., Rome, Italy*) 335

The Assumption of the Blessed Virgin Mary (*The Right Rev. Alex. MacDonald, D.D., Victoria, B. C., Canada*) 337

The Theology of Certain Prayers—A Query for Liturgists 338

The Anti-Vivisectionists and the Vatican 340

Reading, Preaching, Singing, (*Missionarius*) 342

The Proposed Christmas Gift to the Holy Father (*Sentiens cum Ecclesia*) 344

A Non-Compulsory Offering to the Holy See (*Civis Sacer*) 345

ECCLESIASTICAL LIBRARY TABLE:

Sacred Scripture: Religion of Israel—1. Theodicy; 2. History; 3. Messianic Hope; 4. Immortality; 5. Origin (*The Rev. A. J. Maas, S.J., Woodstock College, Maryland*) 348

CRITICISMS AND NOTES:

Benson: Christ in the Church 356

Fraser: A Diplomatist's Wife in Many Lands 360

Tixeront: History of Dogma 362

Lellen: Toward the Eternal Priesthood 363

McGeoy: The Priests of Mary 363

Boyle: The Priesthood 364

Bonomelli-Byrne: Christian Mysteries 365

Lanslotts: Catholic Theology 365

Dease: A Priest and His Boys 367

Lycéen: En Pénitence chez les Jésuites 368

Benson: None other Gods 369

Benson: Der Herr der Welt 369

Mulholland: Father Tim 372

LITERARY CHAT 373

BOOKS RECEIVED 376

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The Three Articles on this subject (from REVIEW, October, November, December, 1910) have been reprinted and may now be had in the form of a neat pamphlet.

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American Ecclesiastical Review

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. IV.—(XLIV).—MARCH, 1911.—No. 3.

THE STUDY OF SCRIPTURE AND CHURCH HISTORY IN THE SEMINARY.

(Third Article on the Mission and Work of Jesus Christ in the Seminary.)

I. THE SCRIPTURE CLASS.

"ET ipsi narrabant, quomodo cognoverunt Eum in fractione panis." So, too, our seminarians come to know Jesus more and more intimately, day by day, in their reception of Him in the Most Holy Eucharist. This growing knowledge develops in the order of the three intellectual Gifts of the Holy Ghost, *Scientia, Intellectus, Sapientia.* "Justorum semita, quasi lux splendens, procedit et crescit usque ad perfectum diem." [1] In its progress it begets a great longing to learn all we can about Him—His history, His works, His words, His death, the types and prophecies of Him in the Old Law and their fulfilment in the New, and finally His after-life in His Mystic Body, the Church. Spiritual experience and study are the dual source from which springs that "plenitudo intellectus" which St. Paul desiderated for the Colossians. He would have them know what manner of care he had for them, "ut consolentur corda ipsorum, instructi in caritate, et in omnes divitias plenitudinis intellectus, in agnitionem mysterii Dei Patris et Christi Jesu, in quo sunt omnes thesauri sapientiae et scientiae absconditi." [2] Knowledge of Jesus Christ in Himself is completed and perfected by knowledge of Him in His works and teaching.

The Apostles knew their Divine Master in both ways. They

[1] Prov. 4 : 18.

[2] Col. 2 : 2.

were with Him from the beginning; they lived in sweetest intimacy with Him; they were admitted to His friendship and shared His thought; they were "brother and sister and mother" to Him. Surely, no one, except His Blessed Mother and St. Joseph, knew Him as He was, better than the Twelve. They knew Him also in His works and teaching; for they were witnesses of His miracles, and they listened to His teaching all through His Public Ministry.

In every seminary analogous conditions enable students to acquire the same knowledge of Jesus as was acquired by the Apostles. I have spoken already of Communion and intercourse with Him in the Eucharist as the chief means of knowing Him *intensively,* or as He is in Himself. I come next to speak of the intellectual and historical knowledge given of Him in the Theology, Sacred Scripture, and Church History classes. The first of these expounds His teaching; the other two interpret His Life—the former, as it is written in the Inspired Word, the latter, as it is recorded in the annals of the Church. For Jesus Christ lives and "works" in His Church; the history of which consists, primarily, in the orderly narration of His indwelling and unceasing activities through the Holy Ghost. In a certain broad sense, then, we may regard the revelation of Jesus Christ in Scripture and history as an adequate substitute for the revelation of His Mercy and Power made to the Apostles by His miracles. And in the same sense we may take Theology to represent His doctrinal, moral, and ascetic teaching. Every page of Scripture and of Church History should have on seminarians the same effect, substantially, that the Gospel miracles had on the Apostles. And in like manner every recitation in Theology should produce the same impression on the former as were produced on the latter by the special interpretation of His discourses which Jesus gave them. "Sine parabola non loquebatur eis, seorsum autem discipulis suis disserebat omnia."[8]

But to make this substitution effective, or even possible, it is absolutely necessary that professors teach from the same motive and for the same spiritual end for which Jesus taught. And it is equally necessary that their teaching be formally

[8] Mark 4:34.

or virtually His, or that it be conformable to His in spirit and practical personal application. To make the teaching of religion a purely intellectual work, like the teaching of mathematics, may be a good mental discipline, bring out brilliant talents, develop singular powers of analysis and synthesis, give students perfect command of the syllogism, and make them lynx-eyed to detect fallacies. But, "Respice finem". Are students made stronger in their faith by such teaching? Is their conduct improved by it? Is their zeal for souls inflamed by it? Will it help them to preach the Word better? Above all, does it prepare them to represent Jesus Christ to their people by holiness of life? to be the "forma gregis ex animo"?

"What, then," someone will ask, "is there to be no more intellectual teaching of religion? Is the class-room to be turned into a prayer-hall? our theology manuals into prayer-books? seminarians into novices, men into angels? Your theory would condemn all human knowledge, would extinguish all interest in scientific investigations and discoveries, would apotheosize ignorance, and, in a word, seems opposed, at least in spirit, to the teaching of the Vatican Council, which declared: 'Quare fides ipsa in se, etiamsi per caritatem non operetur, donum Dei est, et actus ejus est opus ad salutem pertinens.'"

Passing over the rhetorical part of this objection, I hold, of course, that intellectual faith is a gift of God, but I hold that it is given for use—not to be laid up in a napkin, and that the non-use of it for personal sanctification implies culpable neglect. To the other points of the objection I reply: Keep all the intellectual teaching of religion you please in the seminary; there cannot be too much; provided it be not its own end, nor a means of self-exploitation, nor merely a *conditio sine qua non* for promotion to Orders, nor studied for purely scientific interest. It must not shake or undermine the faith of students. It must not disregard or decry the authority of the Church, as if it were provisional, not doctrinal. It must not waive the supernatural, or attenuate it, until it is brought within the *comprehension* of reason. Above all, its formal, conscientious, primary aim must be, to make Jesus Christ better known and better loved, and this, in the Scripture and

Church History classes, as well as in Theology, both Dogmatic and Moral. The *raison d'être* of those classes is fuller knowledge of Jesus Christ; and the criterion of their efficiency and usefulness is their actual communication of this knowledge. A "sacred science" that does not point and lead to Him by habitual reference or suggestion, is, in my experience, like the *sal insulsum* spoken of by our Divine Lord. It deadens all savor of spiritual exercises, develops self-conceit, and lowers the student's ideal of the priesthood. Such teaching is, I am convinced, not remotely connected with the moral deterioration sometimes observed in young men approaching the end of their seminary course.

We have been really too long resting in the dry, cold, intellectual presentation of Jesus Christ in the class-room, presuming, no doubt, on the adequate spiritual presentation of Him in the chapel. But the presumption is erroneous; for Christ is not divided. He is the same in theology as He is in prayer; and all true knowledge of Him taught in either place, culminates in love.

What the Gospel miracles were to the Apostles, the study of Sacred Scripture and Church History ought to be to the seminarians. (In this chapter I confine myself to the former study.) Now, the Gospel miracles were intended, not only to give a fuller knowledge of Jesus, but also to confirm faith in His teaching. He had reason to expect, indeed, that His words would win ample credence from the transcendent holiness of His life—its sincerity, beauty, unselfishness, its simplicity and dignity, its mercy for sinners, and its compassion for the afflicted. Hence, He said to Philip: "Tanto tempore vobiscum sum, et non cognovistis me? Philippe, qui videt me, videt et Patrem. Non creditis, quia ego in Patre, et Pater in me est? Alioquin propter opera ipsa credite."[4] Yet He so far condescended to our weakness that He would impute sin only to those who rejected His "works". "Si opera non fecissem in eis quae nemo alius fecit peccatum non haberent."[5]

To make Jesus Christ better known and to inculcate a more profound faith in His doctrine—this is the work of the Scripture

[4] John 14:9-11, 12.

[5] John 15:24.

class; and every deviation from it and everything obstructive of it, and everything, however useful and interesting, that is not adapted to young students, must be rigorously excluded. Specialist work, therefore, must be left to the university. The Scripture battlefield is for men, not for striplings, who need be told only of general issues.

The irreformable definitions and decisions of the Church on the Canon, Inspiration, Interpretation, Authorship, Integrity, of the Bible, are to be expounded as the basis and guide of all Scripture study.[6]

Keeping prominently in view the end of the class, I would suggest that the "Introductio Generalis", be very much abbreviated and condensed, and the time thereby economized be given to studying the geography, topography, and history of Palestine, and also the manners, customs, character, and worship of the Jewish people. Without some such background, Bible study is incomplete and more or less uninteresting. And the knowledge thus acquired will answer another most important purpose: it will enable the preacher to give a picturesque, life-like setting to the works and words of our Divine Lord—a most material aid to their exposition and application.

As to the "Introductio Specialis", I would teach it in connexion with the exegesis of each Book, interpreted, and even there but summarily. The history, matter, origin, authorship, etc., of the other Books may be left to private reading.

But which Books are to be interpreted? In general, I would say those only which speak of Jesus Christ, either in prophecy or in history. In the Old Testament it is absolutely certain that "the law of Moses", the Prophets, and the Psalms spoke of Him; for after His Resurrection He said to the Apostles and those assembled with them: "Haec sunt verba, quae locutus sum vobis, cum adhuc essem vobiscum, quoniam necesse est impleri omnia, quae scripta sunt in lege Moysi, et Prophetis et Psalmis de me."[7] To comment, however, on all those books, verse by verse, would be impossible in a seminary course. Therefore, in the Pentateuch and the Prophets,

[6] See Denzinger's *Enchiridion Symbolorum*, Index Systematicus, I, f. p. 583.
[7] Luke 24:44.

only passages and types referring to the Messias can be studied critically. The Book of Psalms might be interpreted similarly; but, on account of the Divine Office of which it forms the chief part, it is necessary that its literal sense at least be thoroughly impressed on students. It will also be very helpful to them to be made familiar with the vernacular version, in order to facilitate their notation of it in the pulpit.

But the Gospels and the Epistles of St. Paul will form the great bulk of the exegetical work done in the Scripture class. I call the work exegetical, after popular usage; but the word is utterly misleading when applied to the *adequate* interpretation of the Life and Mind and Heart of Jesus behind His works and words. For the works and words were never recorded for analysis by medical experts and profound philologists, to the exclusion of their spiritual purpose. They were recorded by inspired writers to tell in simple language what the Eternal God did and said, when He visited this earth in human form, to reveal Himself as Love, to atone for man's sin, to regenerate man's nature, to establish His Kingdom on earth as a preparation for His Kingdom in eternity. Think of the reverence due to such a Record, and then think of the irreverence of abstracting from its Divine origin, from its practical purpose, from the emotions it should excite, from the reflection and self-scrutiny and spiritual adjustment which it naturally suggests. And for what? For various readings (generally making no substantial change of sense); for the Greek text; for the original Aramaic; for the Hebrew idiom; for Hellenistic, as differing from classical, use of words, etc. And then the text has to be compared with its corresponding form in the Synoptics and the Johannine Gospel, the various readings of which have also to be noticed and corrected. Next come an exhaustive display of commentators from St. Augustine to Schegg. And, lastly, the professor with competent erudition weighs the merits of the various readings and interpretations, and decides which is to be adopted. Our Divine Lord speaks the words commented on for our spiritual enlightenment; and He awaits our response. But our response ends where He expects it to begin—with the intellectual understanding of what he said. Such is not the exegesis that will make seminarians love Bible study when they go on the

mission. Neither will it help them to preach the Word, as living and effectual, and more piercing than any two-edged sword.

The true exegesis adapted to a seminary, whether scholarly or not, is that which looks to the spirit rather than the letter, to the Divine Speaker as one with the words He speaks, to the personal application as the complement of the intellectual comprehension, to *doing* as the purpose and end of *hearing*. The insight of sympathetic appreciation is now acknowledged to be the critic's most valuable endowment. Why not trust, then, to the insight of Divine love for light on the works and words of Jesus? *The answer is obvious.*

To sum up: Fuller knowledge of our Divine Saviour, deeper love of Him, stronger faith in His teaching—these must be the result of Scripture study in the seminary, if we are logical and consistent, and keep in view the end of seminary education, namely, to prepare *laborers,* not Biblical specialists, for the Vineyard of the Lord.

And here, once for all, I would say a word about the prudent reserve necessary in teaching the sacred sciences to young students. Our Divine Lord gave the example of it in His ideal education of the Apostles. In His last discourse to them He says: "Adhuc multa habeo vobis dicere: sed non potestis portare modo."[8] It is wise to consider, before undertaking specialistic work, for which, by the way, young professors have a strong passion, how much of it our students are able to "carry". It will be found that the bulk of them are still little ones in Christ, to whom milk must be given, not meat. Their vocation, however certain, does not make them proof against scandal.

II. Church History Class.

Jesus Christ lives and works in the Church, and through the ministry of the Holy Ghost is daily drawing all things to Himself. Immeasurably greater than the miracle of the multiplication of the loaves and fishes, is the miracle of His multiplication of Himself all over the earth in the innum-

[8] John 16: 12.

erable activities of which He is the principal and primary agent or minister. He is the Head of the Church; and His priests are His members, through whom He performs the functions of Prophet (Teacher, Priest, and King). "Vos estis corpus Christi, et membra de membro." He preaches in the pulpit; He catechizes in the school; He instructs the ignorant; He counsels those in doubt; He consoles those in sorrow; He brings Calvary daily within easy access of the world; He baptizes; forgives sin; gives His flesh to eat; kneels by the deathbed; blesses and sanctifies the marriage contract. These and countless other ministries are His work, performed daily, simultaneously or successively, through His Holy Spirit energizing His priests, wherever through the world there is a human soul to wash in His Blood and bring purified and saved to the foot of His Father's throne.

The glorious record of this work of Jesus Christ is the *essence* and *substance* of Church History. Everything else refers to it and is subsidiary to it. The institution and constitution of the Church, the papacy, and hierarchy, the Mass, and the Sacraments—these and their various developments are not isolated, independent facts to be studied abstractedly, apart from their connexion with the eternal decree of Redemption which makes "Christ all and in all"—"Jesus Christus, heri et hodie, ipse et in saecula."[9] The execution of that decree is manifested more in private than in public life; more in the parish church than in the royal court; more in peace than in war; more in the faith and piety of the invested bishop or abbot than in the bitter strife over his investiture. Hence in Church History special prominence is to be given to the action of Jesus Christ on the individual, the home and family, the parish and monastery, the care of the child, the poor, the slave or serf—every one, in a word, needing the kindly help of Christian charity. And as mystic union with God, through Jesus Christ, by the inspiration of the Holy Ghost, is the culmination and end of man's Redemption, and its most precious fruit, as well as a distinguishing feature of the Church, the lives of those who attained to that union, either in the world or in the cloister, should be depicted with such

[9] Heb. 13:8.

glowing enthusiasm, in such vivid, realistic coloring, as will make them ever afterwards a stimulus and inspiration to our seminarians. "Sapientiam ipsorum narrent populi; et laudem eorum nuntiet ecclesia." [10]

I am convinced that all who examine the matter dispassionately will see that this is the only true and adequate way in which Church History ought to be presented in the seminary. No one can deny that Jesus Christ is the Head of the Church and that He is the principal minister of all its spiritual activities. Surely then it is right to keep this truth prominently and constantly before the minds of ecclesiastical students; for, otherwise, they are liable to forget it, and, besides, the private life of the Church manifests to the popular mind the presence and operation of our Divine Lord and the Holy Spirit in her more distinctly and forcibly than is done by the history of her relations with secular powers and of much else with which students are occupied. Indeed, it would seem that our Divine Lord appealed to something corresponding with this private life of the Church, when He replied to the messengers of St. John the Baptist: "Euntes renuntiate Joanni, quae audistis et vidistis. Caeci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes evangelizantur." [11] These words, partly in their literal, but chiefly in their spiritual sense, will always describe the work of Jesus through His Church.

And see the effect of this accumulating knowledge of Jesus Christ on young, generous-minded students, still in a plastic, formative state. At early dawn they are communing with Him in their mental prayer, contemplating some feature of His life and striving by petition and resolution to appropriate it. An hour afterwards, they are still communing with Him; but now He is within them, speaking with them, telling them of His love, and pouring into them that ineffable self-communication to which we have an analogy in the action of fire on metal. Another hour passes, and in the class of Dogma they are drinking at the fountain of "Truth" from the Saviour's teaching. It has passed indeed through the mold of philosophy, to adapt it to the Western mind; but it is still His, and

[10] Ecclus 44 : 15.

[11] Matt. 11 : 4. 5.

they receive it with docility and thankfulness, and while they study it they pray that its intellectual possession may become a spiritualizing influence in their lives. Another morning class brings them again face to face with Jesus teaching "the Way" and "the Life"—the Way of the Commandments and Counsels, the Life of sanctifying grace, nourished by the Sacraments and prayer. After dinner, in the Scripture class, they are again with Him, either tracing the growing light of prophecy about Him, or at His feet studying His words, as the words of God, the King of kings, on a visit to His people. Another hour, and they are once more in His company. Now their study is the Church of which He is the Founder and Supreme, although Invisible Head. She is running her course, guided by the Divine Spirit whom He sent to abide with her forever. And what a manifestation of Divine Power, Divine Wisdom, and Divine Love is the history of that Church, since she was launched on her mission of mercy to mankind, nearly nineteen hundred years ago! How clearly are verified in her the last words of Jesus to His Apostles: "Ecce, Ego vobiscum sum omnibus diebus usque ad consummationem saeculi." Truly, her history seems to be a continuation of the Gospel in this that it takes up and carries on the narrative of the life and work of Jesus in His Church at the point where the inspired writers stopped. "Fide intelligimus aptata esse saecula Verbo Dei, ut ex invisibilibus visibilia fierunt." [12]

In the old style of teaching Church History, it is questionable whether we fully succeeded in counteracting the effect of ecclesiastical scandals on the minds of students. We told them truly that, as Jesus Christ made men, not angels, His ministers and instruments, He left abuses and unworthy living and the temporary thwarting of His work and even His betrayal a terrible possibility in His Church. But, notwithstanding the fullest acceptance of this truth, it is to be feared that students, as they read of bad popes and dissolute monks, felt an unpleasant impression growing on them, of a widening difference between the Church of the catechism and the Church of history. The impression would never have

[12] Heb. 11:3.

affected them, if side by side with the individual scandal were set in detail the abundant example of personal, domestic, clerical, and monastic sanctity all over the Church. Each of those examples not only implied a Christian home as the nursery of the individual saint, but was moreover a centre of Christian influence to contemporaries. The infamy of Judas did not affect the growing spiritual lives of the other Apostles; nor was Jesus less present and active in the Apostolic seminary because one of its members was a traitor. *The salvation of the individual* is the primary work of Jesus Christ through His Holy Spirit in the Church. Therefore no just historical estimate of any ecclesiastical period can be formed without adequate investigation of the Christian life of the peasant and his home, as well as of the king and his court; for the one is as dear to the Heart of the Saviour as the other. And in such inquiry the illiteracy, corruption, and barbarism of general society are to be considered, not as proofs of the decay or eclipse of religion, but as hostile forces against which each individual Christian life had to contend then, as they have to be contended against now, though under other forms. Jesus Christ by the ministry of His Church is bringing those who believe in Him through an enemy's country to the home of their Father in Heaven. The interest of their journey is not in the obstacles they encounter, but in the success with which they overcome them. Nor do the details of those obstacles belong to the history of the movement, except in so far as they help to reveal the Wisdom and Power of its Divine Leader. "In mundo," He says to His followers, "pressuram habebitis, sed confidite: ego vici mundum." [13]

It may not be amiss to state emphatically that I do not intend by the preceding remarks to decry the subject-matter of Church History as now taught in our seminaries. It is all useful and appropriate; but it lacks proportion and completeness. It does not give sufficient prominence to the everyday life of the Church; and the Saints, who are her glory and her crown, it scarcely mentions, except when some of them took part in ecclesiastical affairs, or carried the Gospel to foreign countries. The history of a country would be im-

[13] John 16:33.

perfectly written, if it relates only the succession of her rulers and their defence of her rights and privileges against invaders. Modern society has become intensely self-conscious, and is arrogantly proud of its development and institutions. It will no longer brook to be ignored as a negligible factor in the world's progress. A new type of history—the sociological—has been created to meet this change. It is the type now studied in all our schools and colleges; and being immeasurably superior to that which it has displaced, it is bound, sooner or later, to be the type in which Church History will be written. The sooner, the better.

BERNARD FEENEY.

The St. Paul Seminary, St. Paul, Minn.

HOW THE PUBLIC-SCHOOL SYSTEM IN GERMANY SAFEGUARDS THE RIGHTS OF INDIVIDUAL CONSCIENCE.

(*First Article.*)

Historical Development of the German Public-School System.

WE are living in an age of compulsory education. Man being a ζῷον φύσει πολιτικόν, no thoughtful citizen will be disposed to quarrel with the State for requiring a certain amount of education in its subjects, whereby they may be fitted for the better exercise of the functions of citizenship. But when the State also undertakes to determine by what precise means this education is to be acquired, there is danger of violating the rights of conscience. To the individual man his religion is the most important thing in life; it is, to use a word of Carlyle's, infinitely more important than his citizenship, for "religion is all or nothing; no mere smile o' contentment, sigh of aspiration; rather, stuff o' the very stuff; life of life, and self of self." If this be true, then it cannot be a matter of indifference to any serious-minded person whether religion be taught in the schools to which he is compelled to send his children, or not.

The champions of modern unbelief are fully alive to the truth of the old adage, "He who has the school, has the future," and are bent upon dislodging religion from its legiti-

mate and time-honored place in the school-rooms of the nations. Against this tendency are arrayed the forces of Christianity, chiefly represented by the Catholic Church. These forces endeavor to retain their sacred inheritance of faith, or to recover it where arbitrary law, ignoring justice, has ruthlessly overridden the claims of individual conscience. According as the victory has inclined to one side or the other, the civilized countries of the world have adopted one or the other of the following classes of schools:

1. *The Neutral School.* Its established policy is to ignore religion altogether, under pretence of not recognizing differences of religious opinion. "General ethics" and "civic morality" take the place of religion. "*Ni Dieu, ni maître*", is the motto, as voiced in France, of this school. Its prophet is Jean Jacques Rousseau, who does not permit "Émile," his pupil, to be taught or to hear anything of God and religion until his eighteenth year, when he may choose a religion for himself, if he should feel the need of one. This class of schools is the one at present in vogue and established by law for France, Italy, and Holland. The public schools of England and of the United States may be, with some modifications, classed in this category likewise.

2. *The Religious or Denominational School.* In this school religion is taught as a required branch of knowledge, and the rights of conscience are safeguarded by placing the child in charge of a teacher of its own religious faith. The atmosphere of the school-room is not only religious in a general way, but denominational also. The various religious bodies work hand-in-hand with the State in the education of the young. It is the old parish school placed under State supervision. This class of schools is the one that prevails throughout Germany and Austria.[1]

3. *The Interdenominational School.*[2] Here the children of various denominations are taught all the secular branches in

[1] The schools of Spain, Norway, Sweden, Denmark, and Portugal are religious rather than denominational schools.

[2] The term *Simultanschule* or *paritätische Schule* is perhaps more correctly translated by "dual confessional" school, since in Germany it stands for a school that admits children under the two chief heads of Catholic and Protestant denominations.

common, whereas instruction in religious branches is given separately. It assumes that religion is of secondary importance, that the acquisition of secular knowledge is paramount. This class of school exists in some parts of Germany, of Austria, and of Switzerland.

A person thoroughly convinced of the Christian religion and the part which it must play in the life of the individual will deny that the religious or denominational school is the only one that satisfies the claims of an educational institution for the child in the true and complete sense of the word. Those who are in the habit of defending the public-school system of the United States maintain that the denominational public school is not practicable in a country where the denominations are so many and so mixed as in America. It is the purpose of this article to show that the establishment of a thorough and completely satisfactory system of public instruction is not only possible in a country of mixed religious population, but that it may be brought to the highest degree of perfection, as it is in Germany, without prejudice to the denominational claims and the right of conscience of the individual citizen.

As there is no uniform school law for all the States which at present comprise the empire of Germany, I shall, in order not to complicate matters, confine my remarks to Prussia, the school system of which does not however differ substantially from those of the other States.

To understand more easily the application of the school system in Prussia to the religious needs and claims of the citizens, it is necessary to cast a glance at the denominational map of Germany. The rigid politico-religious boundaries set up by the Diet of Augsburg, following the principle *cujus regio ejus religio*, were unceremoniously broken down at the end of the eighteenth and in the beginning of the nineteenth century, when Prussia came into possession of the Catholic districts of Silesia, the Polish provinces, the Rhineland, and Westphalia. A Protestant population forthwith migrated into the new territories, whilst hundreds of Catholics began in turn to settle in the strongholds of Lutheranism when industrial development offered them the means of gaining a livelihood there. The right, according to law, of settling any-

where within the country, which had previously been limited and was only granted in 1867; the right of exercising without hindrance any craft (1870); the increase of commercial enterprises, the growing facilities of travel through the introduction of railways, necessarily brought with them a more immediate communication of peoples of various denominations.

The following table with the accompanying map will give some idea of the relative strength of the various religious bodies in the different States of the Empire.[3] Under the term Protestants are included the various denominations of Lutherans or Evangelicals, and the members of the Reformed Church; all other Protestants are classified under the general name Dissenters; unbelievers, such as Deists, Materialists, and professed Atheists are grouped together as non-Christians.

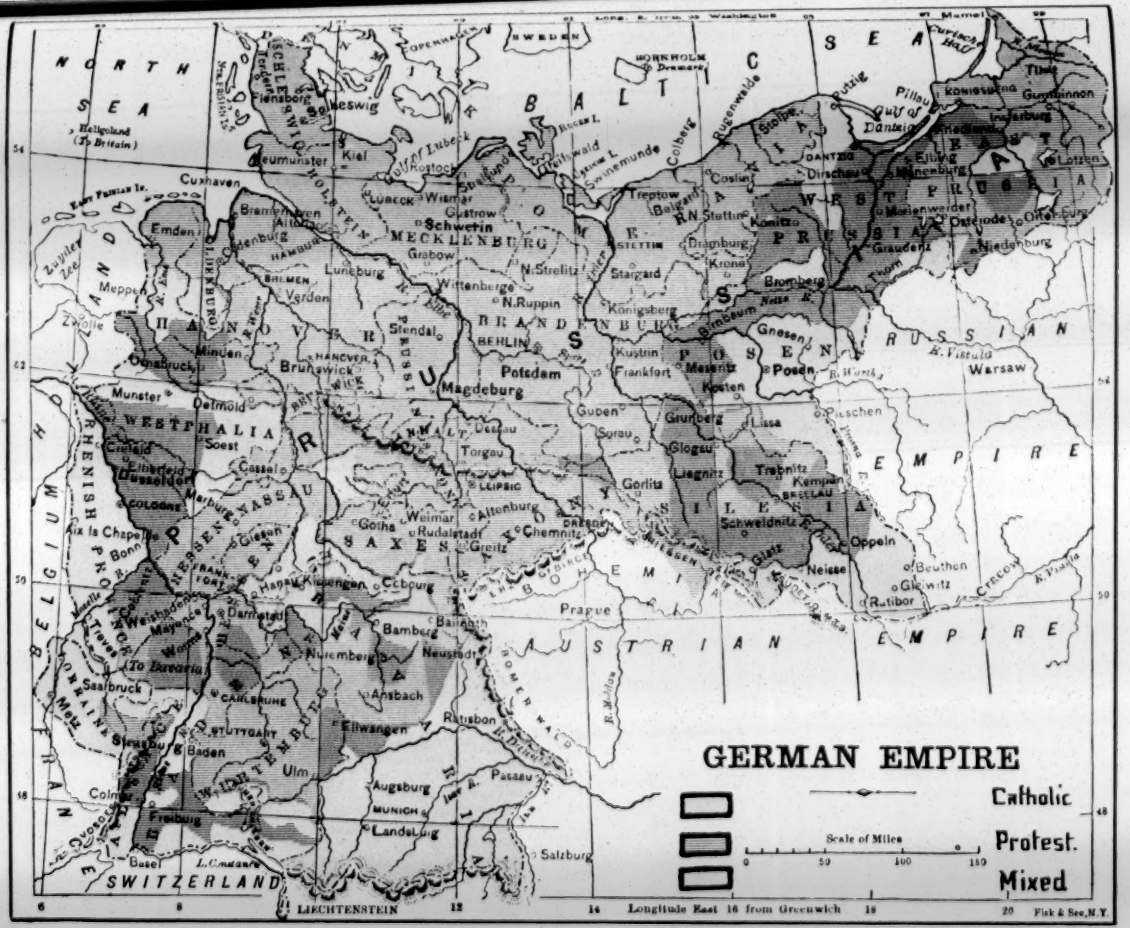
The accompanying statistics show that in the seven leading States of the Empire, with the exception of Saxony, there is a very considerable intermingling of Catholics and Protestants. In three of them, Bavaria, Baden, and Alsace-Lorraine, the Catholics preponderate. In Hesse and Würtemberg they constitute 30.84 per cent. and 30.24 per cent. of the population respectively. In Oldenburg, the southern districts of which formerly belonged to the Prince-Bishopric of Münster, 21.89 per cent. In the other States their percentage ranges from 7.46 per cent. in Bremen to 1.03 per cent. in Schwarzburg-Rudolstadt. Of the total population of Germany 36.46 per cent, are Catholics, 62.08 per cent. are Protestants.

For the purpose of this article I must ask the reader to examine more closely the distribution of denominations in Prussia proper. In six of the fourteen provinces the Catholics are in the majority, with the greatest lead in Hohenzollern (94.86 per cent.), and the smallest in Westphalia (51.00 per cent.). In three of the remaining eight provinces, viz. East Prussia, Hesse-Nassau, and Hanover, their number is still considerable; in Pommerania and in Sleswick-Holstein they dwindle into comparative insignificance.

[3] Krose, *Kirchliches Handbuch*, 1907-1908.

TABLE I.

States.	Roman Catholics.	Protestants.	Orthodox Russians.	Greek Catholics.	Dissenters.	Jews.	Mohammedans, etc.	Non-Christians.	Denominations not ascertained.
Prussia	13,344,488	23,341,502	831	7,125	182,533	409,501	402	5,679	1,263
Bavaria	4,611,987	1,844,736	250	683	9,641	55,341	32	791	911
Saxony	218,275	4,250,659	266	1,331	22,858	14,697	30	310	175
Wurtemberg	695,808	1,582,745	2	221	10,883	12,053	23	442	2
Baden	1,206,607	769,866	15	297	7,449	25,893	22	567	12
Hesse	372,613	803,195	58	223	8,010	24,696	7	246	127
Mecklenburg-Schwerin	12,093	609,914	429	313	715	1,483	4	79	16
Saxe-Weimar	17,915	367,789	—	134	771	1,421	—	65	—
Mecklenburg-Strelitz	2,499	100,314	15	113	196	298	—	16	—
Oldenburg	96,061	339,916	6	—	1,310	1,493	7	28	35
Brunswick	26,375	455,680	8	121	1,900	1,815	—	59	—
Saxe-Meiningen	4,845	262,243	—	21	478	1,256	—	69	—
Saxe-Altenburg	5,438	200,511	—	11	393	131	—	24	—
Saxe-Coburg-Gotha	3,848	237,187	1	48	605	714	1	28	—
Anhalt	11,830	311,999	7	1,650	1,008	1,460	1	22	46
Schwarzburg-Sondersh	1,520	83,389	—	1	43	105	—	4	—
Schwarzburg-Rudolstadt	990	95,641	—	4	115	82	—	3	—
Waldeck	1,890	56,341	—	—	259	629	5	3	—
Reuss (Elder Line)	1,205	68,549	—	—	791	54	—	4	—
Reuss (Younger Line)	2,784	140,640	—	22	822	290	—	26	—
Schaumburg-Lippe	640	43,880	13	—	193	246	—	—	12
Lippe	5,477	139,127	3	1	229	735	—	5	—
Lübeck	2,457	102,484	—	10	231	638	—	37	—
Bremen	19,124	240,041	62	469	1,334	1,432	118	719	141
Hamburg	40,389	807,429	22	228	3,112	19,602	249	2,327	1,520
Alsace-Loraine	1,387,334	391,067	3	125	3,838	31,708	8	471	10
GERMAN EMPIRE	22,094,492	37,646,852	1091	13,161	259,717	608,862	909	12,024	4,270



DENOMINATIONAL MAP OF GERMANY

As nearly one-fifth of the total population of Prussia lives in the large cities (of more than 100,000 inhabitants), it will not be out of place to quote the religious statistics of the more important of them. Table II. gives the population of twelve of the largest cities of Prussia.[4]

TABLE II.

Cities.	Catholics.	Protestants.	Jews.	Others.	Per cent of Catholics.	Per cent of Protestants.
Berlin	233,948	1,695,251	98,893	22,056	10.98	83.09
Breslau	172,285	276,056	20,356	2,207	36.59	58.62
Cologne	339,790	76,718	11,035	1,179	79.26	17.89
Frankfurt	105,814	202,502	23,476	3,186	31.59	60.45
Düsseldorf	175,317	73,268	2,877	1,812	69.22	28.93
Essen	127,278	99,534	2,411	2,137	55.01	43.02
Duisburg	100,612	89,060	1,287	1,387	52.31	46.30
Dortmund	82,603	90,172	2,104	698	47.05	51.36
Danzig	51,615	103,724	2,546	1,763	32.33	64.97
Aix-la-Chapelle	181,824	10,439	1,665	167	91.48	7.24
Posen	87,613	43,082	5,761	352	64.04	31.49
Wiesbaden	32,801	63,807	2,656	1,689	32.49	63.20

These statistics clearly show that in many districts of Prussia Catholics and Protestants are so intermingled that the establishment of denominational schools would of necessity meet with difficulties similar to but not less serious than those that might occur in the United States. How readily these difficulties may be overcome will appear in the course of this paper.

A few words of historical introduction will make us better realize the need and development of the present school system in Germany. Professor Virchow, as a member of the Prussian Landtag, declared before that body (10 February, 1872) that the Church at one time was the sole guardian and

[4] According to the census of 1905.

dispenser of knowledge. He referred to the period before the so-called Reformation when the schools were the adjuncts of churches and monasteries. The State had nothing to do with the common schools, and the municipalities had very little to do with them. It is only in the larger cities of Germany that we hear of "writing" schools, in which the sons of the burghers were taught their mother-tongue and the more important branches of elementary education. The invention of printing made the wider diffusion of learning possible, whilst the twofold principle of "salvation by faith," and the communication of faith "through the Bible" made the reading of the Scripture a necessity for the masses, and thus stimulated learning in the schools. As schools under the patronage of the Church or the monastic institutions were likely to prove the death of the Protestant claims it lay in the interests of the reformers, especially Luther and Melanchthon, to demand from the secular power the erection of schools as the best means of propagating the new doctrines. The princes complied the more easily with this demand as it gave them a ready-made excuse for confiscating the property of the Church and the monasteries. But the Church rallied from the political incursion, and despite adverse laws and the ruthless destruction of its means managed to maintain a number of schools. The Council of Trent reminded the bishops and priests that the instruction of youth was one of their most sacred obligations,[5] and a number of diocesan synods prescribed detailed regulations for carrying out its wise decrees. Thus a synod held in Münster in 1628 decreed that elementary schools be established in every town and village of the prince-bishop's dominions; that boys and girls be taught in separate schools and by teachers of their own sex where it was possible.

The Thirty Years' War swept away, as we know, nearly every trace of elementary as well as higher education in Germany. Yet, strange to say, out of this very confusion, amid the alarms of war, the modern educational system of Germany was born. Its progenitor was the Moravian itinerant scholar, John Amos Comenius (1592-1670), the last bishop

[5] Sess. 24, c. 4, de Ref.

of the Bohemian Brothers. In his numerous pedagogical writings he worked out a complete public-school system. He requires a school for every parish or commune, which all children must attend from their sixth to their twelfth year. Religion should hold the first place on the school programme. Next in importance is the thorough knowledge of the mother-tongue. The schools are divided into lower, middle, and upper grades, and nearly all the branches taught in a modern school form part of his curriculum.

The first to carry out these ideas practically was Duke Ernest of Gotha, called the Pious, who in 1642 promulgated a "Schulmethodus" pedagogically not inferior to any of the present day.[6] The example set by Duke Ernest was but very slowly followed by the other rulers of Germany. Everywhere the school was an "annexum religionis", as it is called by the Treaty of Westphalia. By claiming the *jus episcopale*—the "jus majestaticum circa et in sacra"—for themselves, and having their claim allowed, the Protestant sovereigns, by virtue of this right (*Summepiscopat*) gradually assumed control over the school. The whole school management was, it is true, placed under the jurisdiction of the ecclesiastical authorities, but these were, of their very nature, mere organs of the secular princes, the *summi episcopi*. The inspection of the schools devolved on the higher clergy, or superintendents, as they are called to this day.[7] A Prussian school ordinance of 1713 invests the inspectors with power to appoint teachers themselves or through the local pastors. Even when compulsory education was introduced into Prussia by the famous edict of Frederick William I, "the father of the Prussian national school system" (28 September, 1717), the right of the church to superintend the school was by no means impaired. The school regulations of 1743 obliged the church to support the teacher, and the teacher to do service in the church, as organist, cantor or sacristan, and reaffirmed the right of the ecclesiastical authorities to appoint teachers and inspect the schools.

[6] Herder's *Staats-Lexikon*, V.

[7] Cf. *Visitations-ordnung* of Johann Georg, 1573, and the school ordinance of the Great Elector, 1662.

This close relationship between the church and the school is the basis of the General School Reglement (General-Land-Schul-Reglement) of 1763, an admirable piece of school legislation in every way, and one of the greatest acts of the reign of Frederick the Great. Even to this day, barring a few subsequent amendments, the validity of its statutes is recognized by the courts of law.

According to this document, "as the reasonable and Christian instruction of youth in the true fear of God and in other useful things" is the solid foundation of the welfare of the State, it must be the first care of the sovereign that only such schools be erected as keep this end in view. After having thus defined the object of the school, Frederick proceeds to regulate the whole school question with true Prussian love of detail. The rights and duties of the sovereign, the church, the parents, the teachers and the child are clearly outlined; nothing concerning either school-management or school-discipline is forgotten; the books to be used, the prayers to be said, the songs to be sung, are carefully catalogued. Children must be kept at school until they have learned the great truths of Christianity, mastered the difficulties of reading and writing and passed an examination on the subject-matter of the books prescribed and approved by the Consistories. All unmarried persons are required to attend Sunday-school, which comprises a course of catechetical instruction in the church and a post-graduate course of secular learning in the school.[8]

The teacher should be a pedagogue in the true sense of the word, not only possessing the requisite knowledge, but in his life he must be the exemplar of his flock "in order that he may not tear down by his example what he has built up by his teaching". He must prepare himself for the discharge of his duties by zealous prayer, "remembering that, without the divine assistance of Jesus, the great friend of little children, and of His Spirit, he can do nothing, not even gain the hearts of the children".

All the schools of the kingdom are subject to the supervision of the respective consistories, superintendents, arch-

[8] This is the origin of the continuation schools so popular in Germany to-day.

priests, and inspectors. So-called "corner-schools" (*Winkel-Schulen*), i. e. private schools taught by persons not authorized to teach, are prohibited under penalty of the law.

The pastor is the counsellor of the teacher. Twice a week he must examine the children in religion, and he is not at liberty to admit a child to "communion" or "confirmation" unless it be sufficiently instructed in the principles of the Christian religion and able to read and write.

School-discipline must be prudently managed. Self-love, being the source of all sin, must be held up to the children in all its hideousness; the noxious weeds of wilfulness and obstinacy must be unsparingly rooted out.

"Should any pastor fail to act up to his duty in regard to the school, he shall be suspended or removed from office; for the proper supervision of the instruction of youth is not only one of the noblest and most important duties of the pastoral office, but we also expressly desire it to be looked upon as such." [9]

Such was Frederick the Great's conception of the school in its relation to the Established Church whose *summus episcopus* he prided himself on being.

But what about the Catholic subjects of Prussia? In two places of the School Reglement mention is made of archpriests, an office unknown in Germany outside of the Catholic Church. This circumstance and the very title itself of the law would lead one to believe that Frederick intended to legislate for the Catholic schools too, which would mean the destruction of the purely religious character of the school. It is clear that he did not intend to dictate to the Catholics in doctrinal and liturgical matters; for it must be said to the credit of the princes of the house of Hohenzollern, that religious intolerance was not one of their faults. Neither the Electors of Brandenburg nor the Kings of Prussia, in spite of their personal dislike of the Catholic Church, ever made use of the *Jus Reformandi* granted them by the Reichstag of Augsburg and the Treaty of Westphalia.[10] However, they

[9] G. L. S. R., § 25.

[10] Bachem, *Preussen und die kath. Kirche.* Also *Staats-Lexikon*, III, 742, and Rintelen, *Volksschule*, p. 181.

claimed the *jus majestaticum circa sacra,* i. e. the royal prerogative to interfere in all non-doctrinal ecclesiastical matters (*Kirchenhoheit*).

Of course, they would have gladly assumed the rights of *summi episcopi* over the Catholic Church also, but political considerations kept them from venturing too far in this direction. Their Catholic subjects were mostly later acquisitions, whose religious rights were guaranteed by treaties, whose loyalty had to be won, and whose disloyalty might prove disastrous in war.

By the Treaty of Hubertusburg (1763) Prussia's small Catholic population [11] was increased eightfold. Maria Teresa stipulated that the *status quo ante* be maintained in ecclesiastical affairs in Silesia, but Frederick held tenaciously to his usurped royal prerogative and would recognize the independence of the Church in doctrinal matters only. As several of the prescriptions of the Reglement of 1763 were clearly doctrinal and, as such, not binding on the Catholics, he promulgated a separate Reglement for Silesia in 1765. In section 50 of this Katholisches Schul Reglement (Catholic School Regulation) he declares: "We do not prescribe as to the doctrines which the pastors and their vicars, either personally or through the schoolmasters, are to teach the children: the dispositions of the vicar-general of the diocese of Breslau are authoritative in these matters." On the other hand, by virtue of his royal prerogative, he *commands* the pastors to instruct the children "clearly and distinctly" in the obligation of "loyalty, obedience, and devotedness to the king, their sovereign, and the magistrates appointed by him"; pastors are recommended and *commanded* to watch over the education of the children and the material interests of the school. They must see that poor children are provided with school-books, school-money, etc.

The archpriests are the school-inspectors of their districts. Twice a year they must send in accurate reports of the standing of their schools to the vicar-general of the diocese of Breslau or to the vicars of the extra-Prussian dioceses. They are also empowered to send the more advanced pupils to the

[11] Confined to the Prussian possessions in western Germany.

Jesuit College even before they have reached their thirteenth year.

Thus we see that until the last decade of the eighteenth century the school was indeed what the Westphalian Treaty calls it, an "annexum religionis". The Protestant schools belonged to the Protestant Church and her head, the *summus episcopus,* or sovereign; the Catholic schools belonged to the Catholic Church and her diocesan head, the bishop,[12] with this reservation that the decrees issued by the king in the exercise of his royal prerogative were binding on her.[13]

Near the close of the eighteenth century the attitude of the State toward the Church and the school underwent a radical change. The sovereign claimed the right of supreme supervision over Church and school, not, as heretofore, by virtue of his *jus episcopale* and his *jus majestaticum,* but in his capacity as head of the State. In the "Instructions" for the Board of Education erected by Frederick William II in 1787, we read the following significant passage: "All the schools of our realm, especially all our universities, gymnasiums, academies for noblemen, city and country schools, boarding-schools, protectories and orphan-asylums, without exception or distinction of religion, are subject to the supervision of the Board of Education". And again: "The general supervision of the school is an undisputed right of the sovereign."

This assumption by the head of the state of absolute jurisdiction over the school is recognized and sanctioned by the Prussian Civil Code (Allgemeines Landrecht) of 1794: "Schools and universities", it declares, "are State institutions. The rights of the State are concreted in its head, the king; the Catholic and Protestant Churches enjoy equal rights in regard to education; religious instruction must be imparted in the schools, but children of one denomination cannot be compelled to attend the religious instruction given to those of another; the pastors are responsible for the religious training of the children of their parishes; they are the local school-inspectors and members in their own right of the local school-board; the archpriest or superintendent is the school-inspector

[12] There was only one bishop in Prussia at the time.

[13] Rintelen, *Die Volksschule Preussens,* p. 183.

of his district,[14] and no teacher can assume office without having previously presented himself to him for examination; the duty of supporting the school devolves on the parish: when necessary, the State will grant subsidies. *The clergymen of the religious denominations recognized by the State are State officials,* and as such exempt from the personal obligations of the common citizen.[15] The private and public exercise of religion is subject to the supervision of the State.

Thus, at one stroke, the school became a State institution, but without losing its religious or denominational character; nor was the right of the Church to coöperate in the management of the school disputed, but the State claimed the right to control her management in all non-dogmatical matters. In other words the Church was relegated to a subordinate position as far as secular training was concerned.

In 1817 a special ministerial Department for Ecclesiastical Affairs and Public Instruction was created. Its jurisdiction is not limited by any differences of religious belief or worship, but in the "Instructions" which accompanied the royal rescript, and in those addressed to the Provincial Consistories, "the legal and constitutional[16] rights of the bishops of the Catholic Church are explicitly guaranteed."

The year 1817 is an important one in German school legislation for still another reason. In this year the school affairs of the Duchy of Nassau were regulated in such a manner that the *Simultanschule* (interdenominational school) was made more or less the rule for districts where the population is partly Catholic and partly Protestant. Religion is a constituent portion of the school curriculum, but it must not be treated of in presence of all the pupils. The pupils of each denomination are instructed separately in religion by their respective pastors or by approved teachers. In case of one-class schools the teacher should belong to the denomination of the majority of the pupils; in case of two or more-class schools, the teachers must belong to different denominations.

[14] A later ordinance empowered the board of education to appoint laymen also as district school inspectors.

[15] A. L. R., Part II, Title 12, §§ 1, 24, 25, 46; Title 11, § 32.

[16] "Constitutional," i. e. in accordance with the constitution of the Church. Cf. Rintelen, l. c., p. 193.

Interdenominational schools were later on introduced into the eastern provinces of Prussia "for national reasons", i. e. it was believed that the daily association of the young Catholic Poles with the young Protestant Germans would "Germanize" the former more effectually than if they came in contact only with members of their own creed, Polish or German.

In 1822 an attempt was made to establish interdenominational schools in the Rhineland, but it came to naught owing to the determined opposition of the then minister of worship, von Altenstein. "Experience has taught," he wrote to the President of the Rhine Province, "that religion, the chief factor in education, is not sufficiently fostered in the Simultanschulen". Frederick William III was of the same opinion as his minister and the question was settled, for the time being at least.

In 1825, by an order in council, the compulsory education edict of Frederick William I was extended to the whole kingdom. Schools multiplied with astonishing rapidity. In 1840 Prussia counted 38 teachers' seminaries and nearly 30,000 public schools. It was on a visit to Prussia in 1835 that Cousin coined the well-known phrase: "Prussia is the classical land of schools and barracks; of schools, to educate the people, and of barracks, to defend them."

"It's an ill wind that blows nobody any good." The stormy days of 'forty-eight were harbingers of much good, for Prussia at any rate, inasmuch as they brought the constitution in their wake. This interesting document, signed by Frederick William IV, 3 January, 1850, besides knocking off many old fetters by which the Church had long been bound,[17] placed primary education on a solid religious foundation. The articles relating to public instruction are the following:

Art. 20. Science and its teaching are free.

Art. 21. A sufficient number of public schools must be provided for the education of youth. Parents and guardians shall not leave their children or wards without the instruction which is prescribed for the public schools.

[17] Arts. 15, 16, 18 deprived the State of its assumed *jus majestaticum circa sacra;* the law of 18 June, 1875, abrogated these Articles.

Art. 22. Any one who has given proof of his moral, scientific and technical qualifications to the proper authorities is at liberty to teach and to erect institutions of learning.

Art. 23. All public and private educational institutions are subject to supervision by officials appointed by the state.

Public teachers have the rights and duties of servants of the state.

Art. 24. When public schools are to be erected, *existing denominational conditions are to be given the greatest possible consideration.*

The respective religious bodies direct the religious instruction in the public schools.

The civil community must look after the material interests of the school. The community coöperates with the state in the appointment of the school teachers.

Art. 25. The burden of erecting, maintaining, and enlarging the school buildings falls on the community; in cases of proven inability the state grants subsidies.

The state accordingly guarantees to the teacher a fixed income proportioned to the local conditions.

In the public schools instruction is given gratis.

Art. 26. A special law is to regulate the whole school system.

Art. 112. Until the passage of the law provided for in Art. 26 the existing laws and regulations relating to schools and teaching shall remain in force.

In the very same year in which the constitution was granted, the Minister of Worship, Ladenberg, drew up an Education Bill, but it failed to pass the Legislature. His successor, Raumer, attempted instead to regulate educational matters by a series of ministerial ordinances, the so-called *Regulations of 1854.* A believing and practical Christian himself, he did not hesitate to take the field openly against the rationalistic spirit which had crept into the school at the beginning of the nineteenth century under the mantle of the new pedagogical methods of Pestalozzi and his disciples. "We are more and more convinced," Raumer wrote in a Ministerial Rescript of 1851, "that the prosperity of the elementary school depends on its intimate union with the Church." His ideal teacher is the one who makes good Christians, good members of the family, and good citizens of his pupils. More religion, more training of the heart, and less faddism, was his motto in school matters.

The Liberals, led on by Adolf Diesterweg, the most ad-

vanced exponent of Pestalozzianism, an excellent school-methodist, but a very bad Christian, carried on a vigorous campaign against Raumer and his Christian school ideals. Raumer's rather arbitrary rulings in regard to the curriculum of the teachers' seminaries made it easy for Diesterweg to mobilize the majority of the teaching body against him. When Diesterweg was returned to the Landtag in 1859, he spared no efforts to obtain the sanction of the law for his ideas. He aimed at nothing less than the complete dechristianizing of the school. A wishy-washy kind of religion—pagan philosophy with a slight admixture of Christianity—was to take the place of Christian dogma and the Christian Church, which had, to Diesterweg's thinking, outlived their usefulness. Visits to zoological gardens and observatories were, he said, more rational than attendance at church. The clergy, as representatives of an antiquated religious system, should be excluded from the school-room. When Diesterweg died in 1866, the Liberals and Socialists became the heirs of his educational ideals, and a battle for the school began in the Prussian Legislature which threatened for a time the very existence of the denominational school and ended in 1906 in a compromise equivalent to a partial victory of Liberalism in so far as a breach was made in the purely denominational character of the educational system by the legal recognition of the *Simultanschule*. A few words on the various stages of this important conflict, and I shall terminate this already rather lengthy historical sketch of the Prussian school system.

The first passage at arms, which coincided with the ministry of Falk and the *Kulturkampf* (1870-79, resulted in a victory for the Liberals and marked a turning-point in the Prussian school policy. The *School-Inspection Law*—the first of the Kulturkampf laws—declared the "dictatorship of the State over the school".[18] In spite or Art. 112 of the Constitution, according to which the existing laws and regulations in regard to the school should remain in force until the whole educational system should have been uniformly regulated, the Church—Catholic and Protestant—was deprived of the right she had so long enjoyed of coöperating with the State in the

[18] Reichensperger and Mallinckrodt.

supervision of the school. In order to silence the opposition of the Protestants, Falk promised to retain the preachers to a man as school inspectors, but the Catholic priests were ruthlessly turned out of office and replaced by burgomasters, foresters, pay-masters, large landowners, directors of public domains, and similar "pedagogical specialists", as the Liberals were pleased to call them.

This breach of the Constitution was followed up by an equally flagrant one: *all* teachers belonging to a religious order were excluded from the school-room, notwithstanding the fact, repeatedly admitted by the government, that they had given as good service, despite smaller remuneration, as the lay teachers. But the end was not yet. Art. 24 of the Constitution committed the direction of all religious instruction to the respective religious denominations; Falk declared that the State alone had the right to direct the religious instruction given in the public schools, and proceeded forthwith to approve the books to be used, to exclude the priest altogether from the school-room, whenever he saw fit,[19] or to limit his functions to a passive assistance at the catechetical lessons of the lay teachers;[20] priests permitted to impart religious instruction not as mandatories of their bishops, but solely as servants of the State.

Made bold by these first successes, Falk was determined to push his anti-religious school policy still further. He would have gladly made an end of the denominational system altogether and set up the interdenominational school in its stead, but he was well aware that not only the Catholics—that would have been a small matter to him—but the vast majority of the Protestants also would be opposed to such a radical measure. Accordingly he contented himself with opening the door for the *Simultanschule*. In a series of ministerial decrees and instructions (1873-74-76), he not only sanctioned the already-existing interdenominational schools but recommended the erection of new ones, especially in the Catholic districts. The liberal city governments were not

[19] Up to November, 1877, 2768 priests had been excluded from the school-room.

[20] E. g. in the government district of Arnsberg in Westphalia.

slow to take advantage of this favorable opening and in the short space of five years (1873-79) 382 new *Simultanschulen* with 2,049 teachers were established in different parts of Prussia.[21]

The abatement of the Kulturkampf encouraged Windthorst (in 1889) to bring in a motion to restore to the Church the full direction of the religious instruction in the school guaranteed by Art. 24 of the Constitution. The motion was lost owing to the violent opposition of the Liberals and the Socialists.

In 1890 the Minister of Worship, von Gossler, laid an educational bill of his own making before the Landtag, which was hailed as the long-expected fulfilment of the promise made by Art. 26 of the Constitution. Unfortunately it was impregnated with Liberalism and neither Centre nor Conservatives would accept it. Windthorst threw the remaining strength of his fast ebbing life into the contest, and it was the last great act of the great leader's life to have prevented the passage of the bill. Gossler fell, and with him his school bill. Windthorst received the news on his death-bed. "Greater conflicts still await you," he said. In the feverish dreams of his last illness the fate of the Christian school occupied him constantly.

The next attempt to give the Prussian people a uniform school law was made by Gossler's successor in the Ministry of Worship, Count Zedlitz-Trützschler. With the aid of Representative Rintelen, of the Centre Party, a lawyer and publicist of rare ability, he had drawn up an excellent educational bill (1892) on the basis of Arts. 14,[22] 21-25 of the Constitution. The government had already given its approval of the new bill and it was sure of a large majority in the House, when the unexpected happened. The Liberals and Socialists, alarmed by the unquestionably religious tone of some of the paragraphs of the bill, especially of section 14, which provided that denominational schools only were to be erected in the future, carried on as if the empire, which had been reared

[21] Brück, *Kath. Kirche in Deutschl.*, IV, 2, p. 311.

[22] Art. 14 of the Constitution reads: "The Christian Religion shall be the basis of all state institutions connected with the exercise of religion."

on the denominational school-system, must inevitably crumble to pieces if that system were established by law. Mass-meetings were held, petitions got up, the Emperor himself was appealed to. Caprivi, who was Prime Minister at the time, called it a "campaign of atheism against Christianity". In short, the assault of the Liberals and their friends was successful—the government retreated before a minority; Caprivi handed in his resignation as Prussian Premier, and Zedlitz retired from the Ministry of Worship.[23]

Years passed, but no one came forward with an Education Bill: experience had taught that a school-legislator's rôle was not an enviable one. At last, in 1906, a more or less satisfactory law regulating the most pressing questions of the school passed both Houses with a fair majority.[24]

This law (Volksschulunterhaltungsgesetz) was the outcome of a compromise between the Conservative Parties and a wing of the Liberals. The financial side of the school-question had become so pressing of late years that its regulation by law could not well be postponed any longer. In order to prevent the glory of such a deed from accruing to the Centre and the Conservatives alone, the more moderate Liberals opened negotiations with them. They agreed to have the denominational character of the school established by law, if special concessions were made in favor of the *Simultanschule*. The Conservatives, egged on by the Evangelical Alliance, and Prince Bülow in a moment of weakness, went even beyond the original demand of the Liberals and agreed to the exclusion of West Prussia, Posen, and Nassau from the application of the new law. In consequence of this unjust discrimination against the Poles the members of the Centre refused to sign the compromise, but made no further resistance to the Bill,[25] as they rightly judged that a better law could hardly be expected in the future. This law, which came into operation 1 April, 1908,[26] is to be the basis of the second part of

[23] Kriege, *Simultanschule*, p. 14.

[24] Before signing the bill, William II annulled Art. 26 of the Constitution (see above), a proof that Falk's School Inspection Law was unconstitutional.

[25] Of course they voted against the discriminating articles.

[26] The scholastic year in Germany begins and ends, as a rule, in April.

this article, viz. the actual rights of the various denominations in regard to the public school.

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THE CHARACTERISTICS OF NEWMAN'S SERMONS.

IN the last thirty years of Newman's life we have record of but four published sermons: one in 1866, which has been included in *Sermons on Various Occasions;* a memorial sermon in 1873 for J. R. Hope-Scott; and two sermons given at Oxford in 1880 and printed privately that same year. Newman became a Catholic in 1845 and by far the greater part of his Catholic sermons, to be found in the volume already mentioned and in *Discourses to Mixed Congregations,* were written during the first ten years of his Catholic life. In fact this latter volume was published in 1849, two years after his return from Rome where he had been with the exception of some months from the time of his conversion. The change of style which many have claimed to notice between his Catholic and Protestant sermons must have taken place very quickly. If we leave out of account the certainty and definiteness of doctrine and the newness of the doctrine, both of which points most probably colored the opinions of those who are not Catholic and who do not keep the form and the subject-matter sufficiently distinct, we may very well doubt that there is the marked difference of style so frequently proclaimed.

The congregations and the occasions will influence the handling of a topic in a sermon, and Newman was too accomplished a writer not to be deeply susceptible to the slightest change in his listeners or their surroundings. "Definiteness", he says in University Preaching, a lecture in the *Ideal of a University,* "is the life of preaching. A definite hearer, not the whole world; a definite topic, not the whole evangelical tradition; and, in like manner, a definite speaker." He had already in the same lecture insisted upon a definite purpose. In looking, therefore, for a characteristic sermon of Newman's, we must make abstraction from the subject-matter and the varying circumstances of time, place, and person. What is characteristic occupies the middle ground between what is peculiar to a given situation and what is so general as to be found in every situation. That a man breathes is not characteristic; that he breathes through a silver tube which disease has forced him to adopt is exceptional and peculiar; that he is short of breath may be characteristic.

A characteristic sermon of Newman's should not run counter to his own published principles on preaching, and should fall in with his practice in the same art. From that point of view it may be stated with sufficient confidence that the Second Spring, a sermon preached 13 July, 1852, in St. Mary's, Oscott, in the First Provincial Synod of Westminster, is characteristic of Newman's style and may be fitly chosen to exemplify his traits in the art of preaching.

Newman's Theory of Preaching.

The burden of Newman's teaching on the matter of preaching may be summed up in the word definiteness. That is the chief lesson he conveys when he treats professedly of preaching. The Second Spring is the most definite of sermons. If the time, place, and persons concerned with this sermon were not known, the sermon itself would reveal them. "It is the First Synod of a New Hierarchy," near to "St. Michael's Day, 1850," when "a storm arose in the moral world", and the restored English Church was welcomed as "the lion greets his prey". The audience was made of "priests and religious and theologians of the school and canons" and "well nigh twelve mitered heads" and "a Prince of the Church". The speaker is a convert, an Oratorian who bears witness from without of the contempt into which Catholicism has fallen. He feels the delicacy of his position and touches every chord to which he knows his audience will respond, and his touch is firm, is fearless. Bishop Milner, the "venerable man, the Champion of God's ark in an evil time, the glories of the English Church, the Sees and the Saints of Old England, the blood of English martyrs," the touching call to "Mary, Mother of God, Dear Lady, to go forth into that North country which once was her own", "the invocation of the same sweet and powerful name" in the new St. Mary's, these are the notes the new convert strikes and no life-long Catholic of the oldest family, of the most sacred traditions could have chosen his topic better or given them more definite expression.

The Second Spring is characteristic for its definiteness and it is characteristic for a drawback that often accompanies

Newman's definiteness. On reading and reflection, we are conscious of the unity and the singleness of aim in this as well as others of Newman's sermons. But on its first delivery it is doubtful whether that aim would have been evident soon enough for a good speech. We are nearly one-fourth through the sermon before the subject and its treatment is hinted at, and then we must still wait some time until the subject is defined. Nor are we sure that the audience from the circumstances could gather the drift of the speaker until one-third of his speech had been given. This is a trait in Newman not to be imitated. Suspense is often effective and desirable, but to carry it so far in a spoken word where the mind cannot go back and pick up the connexion, is against the practice and teaching of all speakers. There are two other of Newman's sermons given under similar circumstances. Christ upon the Waters has many marked points of similarity and deserves to be compared to the Second Spring throughout. It is however less compact and less graceful than the latter, but covers practically the same ground. Order, the Witness and Instrument of Unity, was delivered a year after the Second Spring at the First Diocesan Synod of Birmingham. It is less picturesque, less musical, less emotional, less exultant than the Second Spring. In both of these sermons we are given some clue to the course of the thought yet not definite enough for an ordinary audience. Perhaps it may be urged that the intellectual character of the hearers in these instances renders clearer indications unnecessary. There is value in the objection, but it will be found that in Newman's case the practice of beginning with a general topic is almost habitual.

Newman and His Master, Cicero.

Other principles of Newman's art in sermons may be arrived at by his statements concerning Cicero. When Newman was nearly seventy he wrote: "As to patterns for imitation the only master of style I have ever had (which is strange considering the differences of the language) is Cicero. I think I owe a great deal to him and as far as I know to no one else. His great mastery of Latin is shown especially in his clearness." [1]

[1] *Letters and Correspondence*, II, 427.

Who would have thought that the disciplining which the Latin language and preëminently Cicero, the great moulder of all modern prose, had given to English, was to continue on to our day, although English itself seemed to have authors enough to accomplish the task? What are the lessons Newman learnt from Cicero? Clearness, he mentions in the words just cited. Other qualities may be learned from his essay on Cicero and from *Idea of a University*. In both places when speaking of Cicero as an orator he lays stress upon qualities which critics have found in his own works and which we may presume he derived from his master. "His copious, majestic, musical flow of language, even if sometimes what the subject-matter demands is never out of keeping with the occasion or with the speaker."[2] These words which Newman applies to Cicero apply very well to himself. Newman was a musician; he wrote Latin prose; he studied Cicero: and the result of it all was a harmony of style noticed by every reader. "A subtle musical beauty runs elusively through all" Newman's prose. "Not that there is any of the sing-song of pseudo-poetic prose. The cadences are always wide-ranging and delicately shifting, with none of the haughty iteration and feeble sameness of half-metrical works."[3] The harmony of Newman's prose is not obstrusive like Ruskin's, nor always jingling like Macaulay's. In the Second Spring a close reader will find him resorting to an inversion or other device to avoid the excessive balance that marks Macaulay, and his use of alliteration and rhythmical clauses and other more palpable devices of harmony is always more sparing and more significant than Ruskin's.

In this the Second Spring is characteristic of Newman. Perhaps there is no better example of the haunting melody of Newman's prose and of his indebtedness to Cicero than the variety and smoothness of his sentences. His paragraphs never sputter like the English of the day, and yet for their equable flow he has not at his command the abundant linking that marks his master's style. That he should have been able to attain such variety in an uninflected language like English

[2] *Idea of a University*, p. 281.

[3] Gates: *Newman as a Prose-Writer*.

is still more remarkable and surely due to his knowledge of Latin prose. The reader who will pick out and place side by side or rather read in close connexion the longer periods of the Second Spring, will find a variety that no other English writer offers and to which he can find a parallel only in Cicero. No purple patches either, but everything woven into the web of his discourse without any startling discrepancy of color or design.

Cicero was copious and clear and was copious in order to be clear. Such is Newman's view: "The perfection of strength is clearness united to brevity; but to this combination Latin is utterly unequal. From the vagueness and uncertainty of meaning which characterizes its separate words, to be perspicuous it must be full." It is not enough for Cicero, Newman says again in the same essay on Cicero, to have barely proved his point, he proceeds to heighten the effect by amplification. "Here he goes (as it were) round and round his object; surveys it in every light; examines it in all its parts; retires and then advances; turns and returns it; illustrates, confirms, enforces his view of the question, till at last the hearer feels ashamed of doubting a position which seems built on a foundation so strictly argumentative". Is not that a description of Newman himself? Is not that a detailed view of his powers of explanation that have made him the greatest master of clear and full exposition our language can boast of? Newman is so copious and so clear that he has been subjected to the same criticism as his model Cicero and he may justly be visited with the accusation Longfellow put on a sermon of being not too logical but of having too much logic. It is that scrupulous care to make his meaning clear that renders Newman's sermons too intellectual and so inferior models for preaching. In this point he did not imitate Cicero closely enough. No matter how strong and excellent the links of your chain may be, if you make them too long, the hearer will not be able to tell that they are links at all. Newman's rather strict ideas about unity in a sermon which seem to exclude all divisons was another reason that naturally threw him back upon detailed exposition. His links tended to become cables. The Second Spring has sufficient exposition to be characteristic of its author but does not display the excess which may

be found elsewhere, although the opening paragraphs may be thought excessive.

Newman, says an author, "is the one prose writer of the nineteenth century who achieves a great manner without the least trace of mannerisms."[4] Here is a trait which all critics agree to ascribe to him and one sufficient in itself to place him among the classicists. To be free of mannerisms is to be humble enough to suppress individuality and submit to rule. One cannot, therefore, avoid surprise, seeing an excellent treatise on the style of Cicero,[5] begin with a discussion which showed Newman mastering the rules of classical rhetoric under Whately and end with classifying Newman among the romanticists. Any classification that couples Newman, who when a boy wrote like Addison and Gibbon and subjected himself to the discipline of Latin, with Carlyle, the apotheosis of the individual and the prince of mannerists, must be absurd on the face of it. It is equally hard to understand how another can say that the "Second Spring marks in literature a moment of the Romantic triumph".[6] That Newman was touched and influenced by the Romantic movement cannot be denied, but a love of Scott's stories and a love of nature which is rather Hebraic than either Romantic or Classic and is certainly not Romantic in its chastened sobriety, are rather doubtful arguments upon which to base a claim, if the terms Romantic and Classic are to have any significance whatsoever. The one argument above all others that clearly establishes Newman's claim to the term Classic, is the humble suppression of self-assertion and the complete absence of that egotistic conceit which is so marked in nearly all the great English writers of the nineteenth century with the exception of Newman. Whatever decision may be made with regard to the right classification, this is at any rate certain: the Second Spring is so far characteristic of Newman and his model, Cicero, as not to be marred with mannerisms.

[4] Gwynn: *Masters of English Literature.*
[5] Gates: *Newman as a Prose-Writer.*
[6] Barry: *Cardinal Newman.*

Structure of Newman's Sermons.

In the build of his sermons Newman is not at all Ciceronian, however much he may be in his sentences and paragraphs. The Second Spring is here also characteristic of Newman. His Catholic sermons, at least, in their larger outline fall into two parts: a law and its application; a law and its exception; a problem and its solution; a mystery and its exemplification; and an analogy and its analogue. The very titles of his sermons are often enough to show this: Purity and Love, Nature and Grace, Faith and Private Judgment, Faith and Doubt, Men not Angels, the Priests of the Gospel, Christ upon the Waters, the Second Spring. Newman only at times recognizes his audience or the place or the occasion; Cicero always does. Newman is impersonal at the outset; Cicero scarcely ever so anywhere. In fact Newman may be said to avoid the classical exordium altogether. He has no division in the usual sense of the term and rarely makes an explicit proposition, except one to which he works up after a long explanation. He likes to begin with a general truth or with a class and a contrast, finding in it some problem to be worked out. There is "a dispensation or state of things which is very strange", or a truth "may strike us with wonder" or as a "difficulty", or inquirers put "a strange question", or "a strange time this may seem", or "I am going to assert a great paradox". Such are the phrases found at the beginning of several sermons in succession. The strangeness seems to stimulate Newman's energy and his marvelous powers of exposition begin to explain away the mystery.

The internal structure of Newman's oratory differs much from the classical whether of Greece or Rome. Demosthenes breaks up his explanation and proof into smaller divisions, followed by the emotional enforcement of his point. He rises and falls like the sea from the quiet trough of transition and explanation to the stormy crest of emotion. Cicero follows a similar but more conventional plan. He will rise at the end of his introduction and then glide down to his explanation and proofs with varying intensity like rolling ground with wide valleys and slight elevations rising finally on the horizon into a high elevation. Newman pursues a different course.

He explains and confirms and illustrates and gives instances with but slight differences in the level of his style. His paragraphs, it is true, often show differences of level but in the long run as wholes they maintain nearly the same height. He wings his way with the ease and lightness of a bird and no one can detect any weariness of the pinions that ceaselessly and smoothly cut onward. Then suddenly but not too sharply he soars aloft, not for a long time but for a glorious flight whilst it lasts. There is an amplitude to the sentences, an exaltation of the thought, a sublimity in the ideas and a height and range and graceful sweep to the feeling. Exclamations, apostrophes, the impassioned language of Scripture, fail upon the ear. Then Newman is not Classical, not Romantic, but something nobler, something grander than either, he is Hebraic. He sees with a prophet's eye, feels with a prophet's heart, and in the wider and richer outlook of his imagination feels that he must borrow the prophet's language and end with the prophet's prayer.

To bring the Second Spring into the classical mould would require a new arrangement of its paragraphs with some necessary modifications of the language. The two paragraphs at the end, being personal and explanatory of his fitness to speak, would form the exordium. Then there would be a proposition stating that the establishment of the Hierarchy was an exceptional but threatening Spring. For the traditional narrative we should have probably the description of the Synod, followed by a proof of the first part of the proposition. Grace had performed a miracle in causing an exception to the usual law of mortality that rules man and all his works. The second part of the proposition would have the nature of a refutation. The dangers of the Protestant outcry would be described and the priests and prelates would be encouraged to meet the possible results, and on that theme, summing up both parts, the speaker would close.

Such an arrangement would be Ciceronian and classical; it would not be characteristic of Newman. No doubt it would destroy the beauty of the sermon. Whether it would impair its utility is a more debatable question. Dr. Barry has stated that Newman was always academic in his sermons and never popular. Thirty years at a university is not the best training

for one who would speak to the people. Yet Newman could and did speak to the people when occasion required, as in the *Present Position of Catholics in England*. In the pulpit, however, he remained academic. Such he is in the Second Spring. He will not speak of a telescope but of "a more perfect mechanism than this earth has discovered for surveying the transactions of another globe". His comparisons are but a short remove from the poetic, and when he does take an illustration from the railway, in Christ upon the Waters, he apologizes for its homeliness. Imagine the Apostles apologizing for ploughs or wagons or hens or brooms or such articles as filled their sermons.

The student of oratory may, therefore, go to Newman's Catholic sermons for clearness, for harmonious and various types of sentences, for orderly paragraphs, for imagination with a wide outlook, for dramatic presentation, for warmth and nobility of feeling and for everything he owes to Latin and Hebrew; but unless the student seek the art of speaking on special occasions when charm is rather sought, he will not go to Newman for those qualities which he drew from his university life and from Anglicanism, the excessive stress on the intellectual, the structure of his sermons, and the almost poetic and too fastidious vocabulary and cast of thought, and the other traits which marked him as academic. Of all, however, of the excellent as well as of the less good the Second Spring will be found a characteristic representative.

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CLERICAL HEALTH AND EXERCISE.

There is no riches above the riches of the health of the body: and there is no pleasure above the joy of the heart.—*Ecclesiasticus 30: 16.*

The first wealth is health. Sickness is poor-spirited and cannot serve anyone; it must husband its resources to live. But health answers to its own ends and has to spare; runs over and inundates the neighborhoods and creeks of other men's necessities.—*Emerson.*

Take care of your health; you have no right to neglect it, and

thus become a burden to yourself and perhaps to others. Let your food be simple; never eat too much; take exercise enough; be systematic in all things; if unwell, starve yourself till you are well again, and you may throw care to the winds and physic to the dogs. —*W. Hall.*

THIRTEEN or fourteen years ago, when the present Sovereign Pontiff was known only as Cardinal Sarto, Patriarch of Venice, he made it a point to be assiduous in visiting his Seminary. It was his custom to drop in unexpectedly so as to observe, not only the discipline of the house, but also the studies and even the food and the games. In a report sent by him to Rome in December, 1897, he declared: "It is my wish, in a word, to watch the progress of my young men, both in piety and in learning, but I do not attach less importance to their health, on which depends in a great measure the exercise of their ministry later on." Another Cardinal, His Eminence of Mechlin, equally solicitous for the symmetrical formation of his youthful aspirants to the priesthood, has more recently told them: "The physical life of our organs and, as a consequence, the activity of our moral being are subject to the law of repose, and the health of the whole organism to the equilibrium of the functions of the different organs which constitute it. . . . Throw yourselves heart and soul into the recreations and outdoor exercises which your Seminary provides and organizes for your benefit. In these your souls are safe, and they will be the means of helping instead of hindering the higher efforts of your interior life."

Excellent advice, this; but is it really as much needed by youthful seminarists as by priests who have been ordained for fifteen, or twenty, or twenty-five years? The average young man, in and out of the Seminary, is not given to physical inactivity. He may not expend much thought on the hygienic necessity of safeguarding his health by taking adequate exercise—but he takes it. The middle-aged priest, on the other hand, while he readily accepts, and may even eloquently advocate, the theory that physical exercise is essential to health, all too commonly fails in practice to show that he has the courage of his convictions. Pius X's young clerics of 1897 probably need now, as Cardinal Mercier's probably will need

fifteen or twenty years hence, far more serious admonitions concerning health and exercise than they received in the formative period of their ecclesiastical career. And the pity of it is that ordinary treatises on the priesthood, in which such admonitions might congruously find a place, practically ignore the subject. You will, for instance, look in vain through Manning's *Eternal Priesthood,* Müller's two volumes on *The Catholic Priesthood,* or Keating's *The Priest, His Character and Work,* for a chapter dealing with that attribute or condition of the priest on which, according to our Holy Father, depends in a great measure the exercise of the priestly ministry.

It is of course a mere truism to say that perfect health, in the natural order, like sanctifying grace in the supernatural, is to priest or layman life's uttermost blessing. Bodily well-being, or physical soundness, is moreover a requisite condition to the full fruition of life's other blessings. Fame, distinction, scholarly attainments, a cultured taste and the means to gratify it, access to the treasures of literature and art, the pleasures of domestic and foreign travel, congenial work and environment, the friendship of many and the love of some—none of these can be thoroughly enjoyed by the chronic, the intermittent, or even the occasional sufferer from any of the multifarious forms of disease and pain. A consideration of more serious import to the priest is thus phrased by that sturdy old moralist, Dr. Johnson: "Health is so necessary to all the duties as well as pleasures of life that the crime of squandering it is equal to the folly." As an indispensable means to an end which he is in conscience bound to accomplish, i. e. the effective exercise of his ministry, health and its preservation take on the aspect of a positive debt which the parish priest owes not merely to himself but to his people. It needs no elaborate argument to demonstrate that, as between the perfectly healthy and the frequently ailing pastor, the former is likely to preach the better sermons, to be more punctual at the morning Sacrifice, to attend more regularly at the confessional (and be more patient when seated therein), to be more available for sick-calls, and to display more zeal and fervor and energy and perseverance in the hundred and one activities, spiritual and temporal, that demand his attention.

Insistence on this point is obviously not equivalent to undervaluing the discipline of pain, or to denying that sickness may be, and frequently is, a means of sanctification. Ill-health directly willed by God, or contracted through holy imprudence in the zealous discharge of duty, is doubtless a blessing, though in disguise; but it is worth while remarking that in perhaps the overwhelming majority of cases illness is an evil which God *permits* rather than positively wills. Some one has defined dyspepsia to be "the remorse of a guilty stomach"; and many a cleric's attack of indigestion is as deliberately voluntary and as little "in conformity with the holy will of God," as is the intoxication of the drunkard. Nay, more; many a confirmed toper who is admonished by his pastor that he is surely "drinking himself to death" might truthfully retort that the pastor in question is just as surely eating himself to death. This does not of course mean that any appreciable number of pastors are habitually, or even occasionally, guilty of deliberate and conscious gluttony; but it does mean that the middle-aged priest who persists in fully satisfying an excellent appetite three times a day, and yet devotes to physical exercise less time than he gives to one of his meals, is purely and simply committing progressive suicide. As Sir Henry Thompson puts it, he is digging his grave with his teeth.

That there is an intimate connexion, so far as health is concerned, between eating and exercising is clear from the fact that among medical authorities it seems to be axiomatic that "most persons over forty eat too much and exercise too little." The trouble appears to be that the habit of taking three full meals a day, formed in youth when one's natural activity and participation in outdoor games and sports made digestion a matter as simple as it was unconscious, clings to us, and subsists with unimpaired strength when the growth and development of our body no longer need so much nutrition, and when advancing years, and possibly a notable increase of "too, too solid flesh", predispose us to indolence rather than energetic activity. As a result, superfluous nutriment is taken into the system and ferments, and the body is filled with a greater quantity of poisonous matter than the organs of elimination can handle. Hence the clogging of these organs and of the

blood-vessels. Such is the meaning of headache and rheumatism, arteriosclerosis, paralysis, apoplexy, Bright's disease, cirrhosis, etc. And, by impairing the blood and lowering the vitality, this same condition prepares the system for infection —for colds, or pneumonia, or tuberculosis, or any of the fevers.

The necessity of exercise being admitted, the question narrows down to the form thereof most conducive to the preservation of health, most congruous to the dignity of the sacerdotal character, and at the same time most available to the great mass of priests. At the outset, it may be asserted on the authority of all writers on physical culture that any form of exercise in the open air is immeasurably better than such calisthenic or gymnastic practices as are performed within doors. In this twentieth century as never before, perhaps, mankind is coming to realize the beneficial effects of fresh air and sunshine, or, in the absence of sunshine, of rain, hail, snow, fog, or other atmospheric condition. Thus, sitting on an open veranda is better than lounging in even a well-aired study; and riding behind a "faithful Dobbin", or on a seat in an open trolley-car, or in a swiftly moving automobile, is better than indoor deep-breathing, swinging the Indian clubs, or practising on the athletic rings and bars.

To mention some specific methods of muscular exertion: the old-fashioned occupation of sawing wood is advocated by many, physicians as well as laymen, as the best of all exercises; but, apart from its strenuousness, the conditions of modern life, particularly in cities, practically removes it from the list of physical activities to which a priest may well devote an hour or two of his day. "Horseback riding", says one writer, "is excellent exercise—for the horse"; while another quasi-authority on physical culture declares that "the best thing for the inside of a man is the outside of a horse". The great majority of clerics, however, do not own horses, and the hire of animals from the livery stables would encroach too much on their limited incomes to permit of habitual indulgence in this pleasurable sport. Bicycle-riding is less expensive, has an additional advantage in that the motive power is generated by the rider himself, and, on good roads in pleasant weather, is certainly exhilarating; but, waiving all ques-

tion of its congruity to the priestly character, cycling, like swimming, rowing, golf, tennis, and most other forms of outdoor physical exertion can be taken advantage of only during certain seasons, and exercise is needed in *all* seasons.

There is one form of muscular activity, however, which is open to none of the foregoing objections and entails none of the disadvantages mentioned. It is the oldest of all forms; yet, notwithstanding the world's progress, it still remains to-day the simplest, least expensive, most healthful, and most constantly available of all methods by which to recreate our physical nature—walking. And walking—systematic, regular, daily walking—is the ideal exercise for the priest. In the first place, it is entirely compatible with the dignity of even the most exalted cleric. "When I was a priest," said Pope Pius X recently, "I walked. I wish I were younger so that I might walk more than I do now. When people walked more than they do now, they were stronger and healthier." "I am willing," wrote Cardinal Gibbons a few years ago to the present writer, "to endorse all that is said in praise of pedestrianism." And, as is well known, the practice of His Eminence of Baltimore in this respect, like that of the Holy Father, is quite in accord with his preaching. Their example may well settle any question as to the congruity of the exercise.

Like other best things of life—air, light, and water, for instance—walking is, moreover, within the reach of all, constitutes no drain on even the scantiest income. A satiric pedestrian of our acquaintance inclines indeed to the belief that this very inexpensiveness is one reason why walking is not far more popular. "If a number of my friends," he declares, "had to pay five or ten cents for every mile they walked, they would spend several hours a day on the road." Be this as it may, not even the poorest priest can oppose to walking the objection so potent in the case of some other forms of exercise, "I can't afford it."

To set down here a tithe of the available testimony as to the healthfulness of walking would be taxing the capacity of the remaining pages of this number of the REVIEW, so let it be summarized in this statement of Dickens: "The sum of the whole is this: walk and be happy; walk and be healthy. . . . The best way to lengthen out our days is to walk steadily and

with a purpose." Apropos of this last point, the lengthening of our days, Dr. Pearce Kintzing assures us that "there exists no better gauge of our youthfulness, our physical balance—of the distance that separates us from senility—than our ability to walk and to run."

The readers of this paper, whatever may be their personal practice, very probably accept the theory that walking is beneficial; but they may be interested in an authoritative pronouncement as to the amount or measure of walking that prudent regard for their health prescribes. The writer just quoted, Dr. Kintzing, in a volume with the attractive title, *Long Life and How to Attain It,* tells us: "Walking furnishes the best basis of computation for the amount of exercise needed in our daily lives. Omitting details, making a straight cut to conclusions, energy, human and mechanical, is measured in foot-pounds. A standard day's labor (Parkes) equals the lifting of 300 tons to the height of one foot. Estimating that a sedentary man should take exercise equivalent to one-half of this amount, and placing his weight at 145 pounds, we find that he ought to walk about nine miles daily; since, in walking on the level, we raise one-twentieth of the weight of the body at each step. Naturally, we must deduct the amount which he walks in the conduct of his business and home life. Perhaps a fair estimate of the latter would be three miles; leaving six miles owing to the average strong man of forty years. After fifty, the distance may be reduced ten per cent each decade."

The clause, "placing the weight at 145 pounds", in the foregoing extract, suggests the reflection that the average weight of priests forty years old—at least among those of the writer's acquaintance—is considerably more than 145 pounds. In fact, a goodly number of middle-aged clerics are unmistakably obese; and they, even more than others, need to become systematic walkers. What constitutes obesity may be gleaned from the following table of heights and weights, drawn up by D. H. Wells, Actuary, and utilized by medical examiners for life insurance companies:

FOR AGE FORTY-SEVEN AND UPWARD.

Height	Normal weight	− 20 per cent	+ 20 per cent	+ 30 per cent
5 ft.	134	107	161	174
5 ft. 1 in.	136	109	163	177
5 ft. 2 in.	138	110	166	179
5 ft. 3 in.	141	113	169	183
5 ft. 4 in.	144	115	173	187
5 ft. 5 in.	148	118	178	192
5 ft. 6 in.	152	122	182	198
5 ft. 7 in.	157	126	188	204
5 ft. 8 in.	162	130	194	211
5 ft. 9 in.	167	134	200	217
5 ft. 10 in.	172	138	206	224
5 ft. 11 in.	178	142	214	231
6 ft.	183	146	220	238
6 ft. 1 in.	188	150	226	244
6 ft. 2 in.	194	155	233	252
6 ft. 3 in.	200	160	240	260

For younger ages subtract one-half pound for each year under forty-seven, and the result will be the normal weight for the given age.

In connexion with this table it may be explained that the applicant for life insurance is considered, other things being equal, a poorer or safer risk, according as he varies more or less from the normal weight of persons of his height; and that when his weight is 30, or more, per cent above that normal figure, conservative companies, believing that his longevity will be less than the average among people of his age, will issue him a policy only at special ratings. Just why it is that "overweights" are considered poor risks, that is, are thought unlikely to live the average length of days, is thus stated by Dr. O. H. Rogers: "They are abnormal. They are prone to develop heart disease, apoplexy, and premature arteriosclerosis. They are peculiarly liable to diabetes, rheumatism, and lithemia. They succumb easily to accidents and surgical operations."

Further statistics likely to interest clerics with a tendency to become unduly corpulent are furnished in this other table,

prepared in connexion with the "specialized mortality investigation" of the Actuarial Society of America:

TABLE OF WEIGHTS—AGE FORTY AND OVER.

Height	D	C	B	A
5 ft.	Under 114	114–161	162–174	Over 174
5 ft. 1 in.	" 115	115–163	164–176	" 176
5 ft. 2 in.	" 117	117–165	166–179	" 179
5 ft. 3 in.	" 119	119–169	170–183	" 183
5 ft. 4 in.	" 123	123–173	174–188	" 188
5 ft. 5 in.	" 126	126–177	178–192	" 192
5 ft. 6 in.	" 129	129–182	183–197	" 197
5 ft. 7 in.	" 133	133–188	189–204	" 204
5 it. 8 in.	" 137	137–194	195–210	" 210
5 ft. 9 in.	" 142	142–200	201–216	" 216
5 ft. 10 in.	" 146	146–206	207–223	" 223
5 ft. 11 in.	" 150	150–212	213–230	" 230
6 ft.	" 155	155–218	219–237	" 237
6 ft. 1 in.	" 160	160–226	227–244	" 244
6 ft. 2 in.	" 165	165–233	234–253	" 253
6 ft. 3 in.	" 171	171–242	243–262	" 262

—*Courtesy of Metropolitan Ins. Co.*

Persons of weights D and B are considered bad insurance risks; those of weight A are looked upon as very bad risks, while those of weight C are classed as persons of ordinary weight. To take a concrete example: When Father John, six feet in height and aged forty-five years, weighs only one hundred and forty-two pounds, his chances of enjoying a long life are poor; when he weighs anything from one hundred and fifty-five to two hundred and eighteen, his chances are good; weighing from two hundred and nineteen to two hundred and thirty-seven, his chances are again poor; and when he gets beyond two hundred and thirty-seven, Father John needs the treatment diametricaly opposed to the rest cure, and had better make no unnecessary delay in adopting it.

That walking is an effective enemy of obesity, and a preservative of ideally perfect health, the present writer has the best of reasons for believing; and, in giving them, he may

perhaps be permitted to follow the example of Horace Fletcher, Richard Harding Davis, and other magazinists, by using the first personal pronoun instead of the third. About five years ago, I weighed fifty-four pounds more than the physicians declared normal for a man of my years and height, and had acquired an abnormal girth which was neither ornamental nor comfortable. Reflection on the causes of this condition convinced me that a scant half-hour or so a day in the open air, combined with three hearty meals, afforded sufficient explanation; and a little further reflection, aided by the reading of several standard medical works, brought the additional conviction that unless I desired to become a victim of Bright's disease or incur the risk of an apoplectic stroke, I would do well to take considerably more exercise and considerably less food.

From a very modest beginning my hygienic system gradually developed into: twelve miles of walking, one full meal, and a hot bath, every day. In the course of six months I rid myself of the superfluous fifty-four pounds, reduced my girth about one-fourth, and found myself possessed of that real joy of life which co-exists only with perfect health. Save that the daily hot bath, once my obesity was routed, became a semi-weekly one, I have followed this same system ever since; and have yet to experience even five minuts of indisposition to break the record of five years' absolute physical well-being. Briefly, my habitual dietary is a fasting regime—a bite in the morning, a full meal at noon, and a lunch in the evening; while my pedestrianism includes four miles in the early morning, two miles shortly before dinner, and six miles in mid-afternoon.

These twelve miles represent three hours a day in the open air, and no reputable physician with whom I have talked on the subject has expressed the opinion that such a period is excessive for a man who leads a sedentary life during the remainder of a sixteen or seventeen hour waking-day. That a less lengthy period would fill all requirements may be readily admitted. Perhaps one-half the time that I devote to pedestrianism would suffice for the average middle-aged priest; with me, it is a case where the proof of the pudding is in the eating, and, until the eating becomes a good deal less delicious

and exhilarating than at present, I expect to make no change in my system. But where is a busy man to find three, or two, or even one and a half hours to devote to walking or any other form of exercise? The busier he is, the greater the likelihood of his finding them. With priests, as with other professional men, nine-tenths of those who declare that they have no time for exercise lack, not time, but genuine method and system in utilizing their time. "Method," says Cecil, "is like packing things in a box; a good packer will get in half as much again as a bad one."

Just a word in conclusion as to the claim made for walking, that it is more constantly available than most, if not all, other forms of outdoor exercise. Weather conditions need not, and should not, prevent a pedestrian from taking his usual jaunts. In my personal experience, no extreme of summer heat or winter cold—though the mercury has ranged from 115 degrees above zero to 16 degrees below it—and no storm of wind or rain or snow or hail during the past half decade has prevented my taking my customary three walks a day. Dressing to suit the weather is prudence; allowing atmospheric conditions to interfere with one's exercise is not far removed from folly. And so, to sum up with Dickens, let me advise my brother priests: walk and be healthy; walk and be happy.

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THE "COMMINATIVE" PSALMS, AND PSALM 108 (109 HEB.) IN PARTICULAR.

IT is unfortunately only too true that present-day Catholics are familiar with the New Testament, or rather certain portions of it, but have hardly any practical acquaintance with the Old Testament. And to this want of familiarity is due, in great measure at least, the sense of dismay which Catholics sometimes manifest when for the first time brought face to face with certain passages of the Old Dispensation. As an example of such passages we may cite in particular the Psalms known as "the cursing" or comminative Psalms, e. g., Pss. 68, 108, and 136. No one can read such words as: "Let them

be blotted out of the Book of the Living; and with the just let them not be written" (Ps. 68: 29), without a thrill of horror. The curse is so comprehensive; it is so utterly malignant in its vindictiveness; it is so completely without the accent of mercy with which we have become so familiar since the coming of Him who crushed not the bruised reed nor extinguished the smoking flax. How, we ask, can such words be said to be inspired? The same question was put by the Manichees of long ago and they solved it by distinguishing between the God of the Old and the God of the New Testament; they became, in a word, dualists.

Perhaps the most terrible of all these "cursing" Psalms is Ps. 108 (in the Hebrew 109). We propose to examine it in detail. We give the Douay version with a few corrections in the notes.

I.

The Psalmist complains to God of his detractors.

1 Unto the end, a psalm for David.

2 O God, be not thou silent in my praise: for the mouth of the wicked and the mouth of the deceitful man is opened against me.[1]

3 They have spoken against me with deceitful tongues; and they have compassed me about with words of hatred; and have fought against me without cause.

4 Instead of making me a return of love, they detracted me: but I gave myself to prayer.

5 And they repaid me evil for good: and hatred for my love.

II.

He invokes curses upon them.

6 Set thou the sinner over him: and may the devil stand at his right-hand.

7 When he is judged, may he go out condemned; and may his prayer be turned to sin.

8 May his days be few: and his bishopric let another take.

9 May his children be fatherless, and his wife a widow.

[1] St. Jerome, the Hebrew, and R. V.: "Hold not thy peace, O God, of my praise."

10 Let his children be carried about vagabonds, and beg; and let them be cast out of their dwellings.[2]

11 May the usurer search all his substance: and let strangers plunder his labors.

12 May there be none to help him; nor none to pity his fatherless offspring.

13 May his posterity be cut off; in one generation may his name be blotted out.

14 May the iniquity of his fathers be remembered in the sight of the Lord: and let not the sin of his mother be blotted out.

15 May they be before the Lord continually, and let the memory of them perish from the earth:

16 Because he remembered not to shew mercy.

17 But persecuted the poor man and the beggar; and the broken in heart, to put him to death.

18 And he loved cursing, and it shall come unto him: and he would not have blessing, and it shall be far from him.

And he put on cursing, like a garment: and it went in like water into his entrails, and like oil in his bones.

19 May it be unto him like a garment which covereth him; and like a girdle with which he is girded continually.

III.

His absolute confidence in God's help.

20 This is the work of them who detract me before the Lord; and who speak evils against my soul.[3]

21 But thou, O Lord, do with me for thy name's sake: because thy mercy is sweet.

Do thou deliver me, 22 for I am poor and needy, and my heart is troubled within me.

23 I am taken away like the shadow when it declineth: and I am shaken off as locusts.

24 My knees are weakened through fasting: and my flesh is changed for oil.

25 And I am become a reproach to them: they saw me and they shaked their heads.

26 Help me, O Lord my God: save me according to thy mercy.

27 And let them know that this is thy hand: and *that* thou, O Lord, hast done it.

[2] "Let them seek their bread out of *desolate places*." R. V.; but see LXX, which keeps the parallelism.

[3] "This is the *reward* of mine adversaries."

28 They will curse and thou wilt bless: let them that rise up against me be confounded: but thy servant shall rejoice.

29 Let them that detract me be clothed with shame: and let them be covered with their confusion as with a double cloak.

30 And I will give great thanks to the Lord with my mouth; and in the midst of many I will praise him.

31 Because he hath stood at the right-hand of the poor, to save my soul from persecutors.

We notice the threefold division. In verses 2-5 the Psalmist complains of the unjust treatment he has met with from his enemies. In verses 6-19 he pours forth a torrent of appalling curses on one whom we may presume to have been the chief offender. In verses 20-31 he expresses in touching terms his unalterable confidence in God.

But how terrible are the curses! The individual thus singled out is cursed in life, vv. 6, 8, 12, 18-19; he is cursed at the hour of his judgment, v. 7; and, worst of all, his posterity is to share in his curse, vv. 9-15.

Needless to say, these features did not escape the Patristic commentators on the Psalter, and it is of interest to see how they treated them. If we turn to St. Augustine's *Enarratio* on this Psalm we find him fully conscious of the difficulty, though he never formulates it in express words. He begins by saying that, as is evident from Acts 1: 20, the Psalm is prophetic of Christ and of Judas. But he points out that it is difficult to explain every detail of Judas personally and that we must consequently see in the individual who is cursed the whole generation of the wicked. When, however, he comes to v. 6 St. Augustine says: "He now begins to prophesy, and expresses himself as though, from lust of revenge, he really wished what he foretells to take place, for he declares with absolute certainty that they will take place and will deservedly come upon such men through the Divine Justice. And some people, through not understanding this manner of predicting the future, namely under the guise of really wishing evil, have thought that here hatred is repaid with hatred and evil intent with evil intent. . . . But God does not punish through delight in another's suffering—this would be to render evil for evil—but through love of justice, and this is to render good for evil." After a lengthy examination of the Psalm

St. Augustine makes a further application of it to the Jewish people as a whole. This, however, does not concern us here. But the Saint's principle is ever the same, viz. that "curses which are spoken in the spirit of prophecy arise not from the evil intent of him who thus curses but from the prescience of him who denounces."[4] St. Jerome has never treated of this Psalm, but in the *Breviarium in Psalmos* (falsely attributed to him) we have almost the same treatment as that given by St. Augustine, namely, all is prophetic of Christ and Judas.

There is nevertheless a vast difference between a prediction and a positive wish. And because St. Peter (Acts 1 : 20) saw in this Psalm and in Ps. 68 a type of Judas it does not follow that the Psalm itself was prophetic of him, though it does follow that under its literal sense it was typical of him. St. Augustine, unfortunately, was no Hebraist, otherwise he could never have said that these curses are predictions. They are positive wishes. In verses 8-15 we have repeatedly the peculiar form of the Hebrew imperfect tense which denotes a wish and not a declaration of the future.

Hence later commentators have cast about for some other way of explaining these curses. Among modern critics it is usual to see in them neither an individual who speaks nor an individual who is addressed. It is rather the nation as a whole, conscious of the wrongs it has suffered at the hands of the wicked, which cries out for vengeance. By following this line of interpretation the individual character of the Psalms of the Suffering Messias and of Isaias 53, etc., has been gradually whittled away. But it is hard to accept this solution in the case of the curses in the Psalm under discussion. The tone is too personal, too individual. And we have already remarked upon the sudden change from the plural to the singular in verse 6 and again in verse 20; indeed it would not be too much to say that in verse 8 we have a reference to some particular office held by the enemy who is singled out.

Of late years, however, a theory has been put forward regarding this particular Psalm which is very simple and which at one stroke does away with the whole difficulty arising from

[4] Contra Faustum; XVI, 22. Cf. Sermon LVI, 2, in Matth. vi; also *de Sermone supra Montem*, I, 71-72.

the terrible nature of the curses it contains. The theory is simply this: the change from the plural to the singular in vv. 5-20 denotes a new speaker. Insert the word *saying* at the close of v. 5 and we have the words of one of the enemies who are referred to in vv. 1-5. According to this theory it is no longer the Psalmist who curses; it is the enemy's curses which we are reading. And when we examine this theory more closely it gains in force; for not only does the sudden change of number become intelligible, not only do the inspired curses vanish, but the whole construction of the Psalm becomes clearer. For we can see in v. 20 the natural transition from the quoted words of the enemy to the Psalmist's own petitions, while the parallelism between the first and third portions of the Psalm is brought out clearly. In v. 4 we read of the "detractors", Heb. יְשִׂטְנוּנִי LXX, ἐνδιεβαλλόν με; by a natural sequel the enemy hopes that the "detractor" *par excellence,* the "Satan," שָׂטָן διάβολος, may stand at the Psalmist's right-hand always. And when we turn to the Psalmist's closing word of confidence we find him saying (v. 29): "Let them that detract me, οἱ ἐνδιαβάλλοντές με, שׂוֹטְנַי be clothed with shame"; and lastly, by a delicate piece of parallelism with the expressed hope of the foe in v. 6 we have in the closing v. 31: "Because He [the Lord] hath stood at the right-hand of the poor man". Thus it would seem as though this theory satisfied not only the demands of the sensitive-minded but also the sound principles of exegesis.

We much doubt whether this attractive means of escape from the difficulty can be accepted. In the first place: in vv. 16-18 we have the reasons assigned for the attitude of the enemy; he curses the Psalmist because the latter has not known mercy, and also because he has loved cursing. But is it probable that the Psalmist would thus baldly state the charges against himself without refuting them? And can it be said that the simple statement in v. 20, "This is the work of them that *detract* me," is a sufficiently strong assertion that the above charges are false? Even if it were so, there is one very serious difficulty in the translation of v. 20. In the Vulgate we read "Hoc *opus* eorum"; in LXX τὸ ἔργον but the Hebrew word פְּעֻלָּה though it can mean "work", more strictly means recompense or reward and so it is translated in the R. V. St.

Jerome himself has translated it "retributio" in his version of the Psalter direct from the Hebrew, and we should compare Lev. 19: 13 and especially Is. 62: 11, where it is parallel to פְּעֻלָּה; it is true that it is here translated "opus" in the Vulgate, ἔργον in LXX, but in R. V. "recompence" in text, "work" in margin; the parallelism demands that both words be translated in the same sense of "reward" and "recompence". But if this is true, then v. 20 does not mark the transition from the curses of the enemy to the Psalmist's own petitions; it is but the natural sequel to v. 19, "Cursing shall be to all who detract me like a garment and this is their due recompence". Verse 20, then, does not sum up vv. 5-19 and imply that they are the words of the enemy and that the word "saying" is to be understood at the close of v. 5.

Again, according to this theory v. 8 will contain not the words of the Psalmist but those of his enemy; how then can St. Peter quote them as prefigurative of Judas? Once more, it would be just as natural to close the enemy's speech at v. 18—where the Psalmist seems to turn to him—as at v. 19. Lastly, if we are to remove the curses in vv. 5-19 from the mouth of the Psalmist, what about v. 29? It contains a curse, not so vindictive, it is true, as those preceding, but we find the same metaphor used as in v. 19.

These, then, are the difficulties intrinsic to the Psalm which compel us to doubt the efficacy of the solution suggested. But the extrinsic difficulties are far greater. Granting that the solution suggested were accepted, can we apply it to other Psalms? Can we apply it to Ps. 68: 29? Can we apply it to the numerous other passages, e. g. Pss. 58: 12-16; 103: 35; 136: 7-9, which present us with curses almost equally terrible? It is clear that we cannot do so. And in truth the theory proposed falls of its own weight. For it is radically opposed to the whole of the Old Testament spirit. Indeed it is not too much to say that if we eliminate the curses from the Old Testament we destroy it.

For the spirit of the Old Dispensation is summed up in the "Lex talionis", an eye for an eye, as our Lord expressly indicates.[5] It is not that this spirit was impressed upon the

[5] Matth. 5: 38-39; cf. Luke 9: 55.

Old Testament writers by the Holy Spirit who inspired them. For inspiration is not revelation; it uses human instruments and takes them as it finds them. But this spirit was the spirit of the age; the Code of Hammurabi is based on it: "If a man has caused the loss of a man's eye, his eye one shall cause to be lost".[6] Further, the Hebrew Prophets never forgot that theirs was "the Chosen People", a "Holy People", "God's People". Hence attacks on them were attacks on God himself. It is in this sense that the Psalms and Prophecies are "National"; they are not the outpourings of individual hurt feelings; they are the cry of the just, of the holy, of God's elect against the unjust, the wicked, and the reprobate of God. If we fail to grasp this we lose the key to such outpourings as Pss. 78 and 82, which essentially voice the cry of the Chosen People and not of any individual. It is here that St. Augustine's principle of Psalm-interpretation comes in. All the Psalms, he repeatedly urges, are to be understood either of Christ, the Head, or of the Church, His Body. And as we recite them we must perforce place ourselves in the same mental attitude as that adopted by the Chosen People; we must speak and pray in the name of Christ against Anti-Christ, in the name of the Church against the collective powers of wickedness. It was this thought which led Cromwell's Ironsides to use the comminative Psalms so much; they regarded themselves as the Lord's elect and consequently took an especial delight in those Psalms which seemed to voice their feelings. That they abused Holy Scripture will not show that their interpretation of it was fundamentally wrong.

So far we have only dealt with the vindictive passages in the Psalms. But similar and equally violent passages are to be found all through the Old Testament. Jeremias is the Prophet who more than any other is regarded as the type of the Suffering Saviour; yet nowhere do we find stronger expressions of hatred than in his inspired prophecies.[7] And Holy Church has set her sanction on the use of these passages in the sense suggested above by putting them in the mouths of her priests during Lent. We may notice also Neh. 13: 29.

[6] No. 196; cf. Nos. 197-205.

[7] Cf. for example, 9: 18-20, 15: 15, 20-21, 17: 18, 18: 21-22, 20: 12.

But perhaps the most terrible passages are to be found in Judith, 8: 20, 9: 10, 15, 19, 16: 20-21; while the vindictiveness of Esther is, unless understood in the light of what has been already said, simply incomprehensible.[8]

For other passages in the Psalter besides those alluded to above, see Pss. 51: 7-11, 67: 22-24, 90: 8, 91: 6-13, 100: 8, and 138: 19-24. In Zacharias's dying words: "The Lord see and require it",[9] we have the voice of the Old Dispensation; in St. Stephen's, "Lord, lay not this sin to their charge!" we have the voice of the New.

The spirit of the Old Testament, then, is not that of the New. But it does not follow—and here the Manichees made their fatal error—that the God of the Old Testament is not the God of the New. Grace does not destroy, it perfects, nature. And inspiration, to repeat, is not revelation. In other words, these curses which sound so strange to our New Testament ears are not *revealed* by God, though He has *inspired* His Prophets to make use of them. For in inspiring them He changed them not at all but took them as He found them. Nor need we be surprised at this. For these terrible passages have their purpose. They compel us to feel the difference between the law of love under which we live and the law of temporal rewards and punishments under which the Jews lived, and if only these curses arouse in us a sense of deep thanksgiving for the unspeakable grace of living now and not then, they have done their work. Yet even this is not all. "It is a terrible thing to fall into the hands of the living God". Such passages, while they shock, must also arouse us, for what do they indicate if not the awful nature of God's wrath? It is well in an anemic age to be reminded of these things.

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[8] Cf. 9: 5-13.

[9] II. Paral. 24: 22.

THE PROPOSED ANNUAL SUBSIDY FROM THE AMERICAN CLERGY TO THE HOLY SEE.

EARLY in the year 1905 the present Apostolic Delegate addressed a letter to the Ordinaries of the United States, thanking them in the name of the Sovereign Pontiff for the offerings of Peter Pence made during the previous year. In the same letter he stated that, "notwithstanding the generous response of the American people, the financial condition of the Holy See is far from being prosperous or satisfactory"; and that the actual situation is one "upon which our Holy Father looks with alarm, because, unless his children come forward more liberally to his assistance, he can, despite the most rigid economy in every department, hardly meet the exigencies of the vast administration of the Church, which extends throughout the whole world." Accordingly, continues the letter, "His Eminence the Cardinal Secretary of State" requests the Apostolic Delegate "to make known to all the Ordinaries of the United States the said financial difficulties, in the hope that by their zeal those sources of revenue which have heretofore been contributed from France and Italy, and of which at present the Holy See is in a very large measure deprived, may be adequately compensated." The suggestion is then made by the Delegate that, "besides the general yearly collection, which is to remain as heretofore", other means may be found of lessening the Sovereign Pontiff's anxieties as to the temporal needs of the administration of the universal Church.

This letter had doubtless the effect at the time of stimulating the zeal of our Bishops in urging the faithful to a more generous response than before to the annual appeal for Peter Pence. Nevertheless the sum contributed has not proved adequate to supply the actual needs of the Holy See, particularly in view of the all-sided reforms which have been undertaken during recent years by the Sovereign Pontiff for elevating and increasing the efficiency of the central administration of the Church.

When therefore the suggestion of a Christmas gift from the American Clergy to the Holy Father was made through the REVIEW, in the belief that such an offering would not only pro-

mote the administration of the Holy See by relieving the anxieties incident to financial responsibility of the Holy Father, but would also tend to cement the bonds of union between the American Clergy and the common Father of the faithful, giving at the same time an example of generous personal sacrifice to the Catholic people, we were made to realize the full importance of the proposed movement.

There were of course some evident obstacles in the way of urging a successful appeal to the Clergy. It might indeed be possible to arouse enthusiasm in so good a cause, but it would always lie with the Bishops to make an actual move toward carrying out any suggestion coming from the REVIEW. Furthermore, the Ordinaries might not be all of one mind as to the wisdom of urging any suggestion which, since it had their authority, might appear to lessen the voluntary character of the movement and merely add another form of taxation to those already existing. In any case there would be the difficulty of adopting effective methods which would at the same time obviate coercion, eliminate personal dominance, and secure permanency for any plan devised to raise a definite sum annually for the Holy Father.

To avoid all possible misunderstanding as to the position of the REVIEW in the matter, the Editor addressed a letter to a number of the Bishops, asking their judgment as to the proposed scheme and soliciting suggestions regarding the manner of carrying out the same, if it were approved by the common consent of the Hierarchy and Clergy. The points of importance to which we desired to direct attention were:

1. The gift was to come from the *Clergy* of the United States. It was not to interfere with, or be regarded as part of, the annual Peter Pence contribution which is now collected from the churches.

2. It was to be entirely a *voluntary* contribution; not a tax imposed by diocesan statute, nor one to be urged through moral compulsion.

3. To emphasize the voluntary character of the gift, it was to be in the nature of a *Christmas* offering. We suggested that it might be considered as taken from the Christmas gift which priests usually receive from their congregations. This need not be understood as implying that the Christmas collection should

actually furnish the portion which a priest is enabled to set aside for the Holy Father from his annual income or from the charity of his people to him personally.

The response to our request for an expression of opinion and suggestions from the members of the Hierarchy was immediate and most encouraging. The Apostolic Delegate expressed, as was to be expected from his previous appeal to the Ordinaries, his approval of the proposal if judiciously effected, "as forming a proper and worthy testimonial of fidelity and affection for the Holy Father in these troublous days of his difficult pontificate".

His Eminence Cardinal Gibbons, under date of 14 January, wrote:

I am of course in favor of any plan that will enhance the revenues of the Holy Father: however to the suggestion made by you, I would propose the following amendment.

The Councils of Baltimore have ordered an annual collection for the Holy Father. This established custom must by all means remain intact. I would however suggest that the Bishops of the country, in ordering the usual annual collection, would make a special appeal to the Clergy of the Diocese for their individual contributions. In this way the annual collection, consecrated by time, would be safeguarded and would also be supplemented by the personal contributions of the Clergy. If the plan suggested by you would be carried out without any reference to the annual collection, I fear that this would fall into abeyance and that the appeal to the Clergy would not compensate for the injury done to the annual collection. By combining both, the object in view would be obtained without running the chance of injuring an already firmly established custom.

Most faithfully yours in Xro,

J. CARD. GIBBONS,
ARCHBISHOP OF BALTIMORE.

Postscript: I feel that it would be more gracious and at the same time more effective to have the offerings of the Clergy made as voluntary contributions rather than that they should take the form of a tax.

After the receipt of the above letter His Eminence informed the Editor through his Secretary, the Rev. L. R. Stickney, that, as the matter to which the above correspondence refers is "a question which interests the entire Church in the United States",

it was his intention to bring the matter to the attention of the Most Rev. Archbishops at their next annual meeting. "This," adds Father Stickney, "of course, affects in no way, what was written to you in this morning's letter."

We have already pointed out, as essential conditions of the movement, the necessity of keeping the contribution referred to separate from that of the annual Peter Pence collection, and of making it entirely voluntary; but the stress which His Eminence lays upon these points indicates that special emphasis needs to be given to them lest they be overlooked to the detriment of the fundamental cause, as might be the case amidst the initial enthusiasm that accompanies such undertakings. Before considering the advisability of discussing the matter at all, we had consulted of course with our own venerable Ordinary, the Most Rev. Archbishop of Philadelphia. Although already suffering at the time from the approach of his subsequent serious illness, his native generosity went out at once in behalf of any measure that might relieve the anxieties of the Sovereign Pontiff, whose affectionate memory he bore in his heart from the time he had seen him on his last visit *ad limina* during the present Pontificate. We had the assurance of his warmest coöperation in the movement, and he subsequently indorsed the letters we read to him from His Eminence and other Prelates who had shown their readiness to take up the question as a practical issue. Among the latter we specially mention the Archbishop of Boston, whose genius for organization has shown itself in marked results of a practical nature during the comparatively short period of his episcopate. Mgr. William O'Connell writes:

I have received your letter of 1 January regarding the plan for presenting the Holy Father with an annual Christmas or New Year's gift of financial subsidy from the Clergy in the United States, and I hasten to assure you that I am most heartily in favor of the movement. In fact this idea has been in my mind ever since my return to America as Bishop of Portland. I have always felt that something of the kind should be done and could be done. The great thing now is that the movement should be started aright.

I write you this answer off-hand, so that you may know at once where I stand in the matter. I am not only in favor of it; I am enthusiastic over it. I propose at a very early date to consult with my Clergy, and I shall then be able to let you know more definitely my opinion of what form the movement should take.

It is needless to say that the other members of the Hierarchy who were asked to express their views showed absolute unanimity in the chief motive of the proposed action to alleviate the straitened condition of the Holy Father. In some dioceses a plan of separate contributions from the Clergy had already been inaugurated. Thus His Grace of New Orleans writes:

> Two years ago, during the annual retreat, all the Diocesan Clergy quite willingly agreed to make a personal donation to the Holy Father in addition to the amount contributed by the laity. Every parish priest pledged himself to give yearly ten dollars, and every assistant priest five dollars. This promise is faithfully carried out. I have made it a rule to contribute one hundred dollars.
>
> We could easily change the time for transmitting this special donation to the Holy Father. It would be quite appropriate, and surely helpful to meet the needs of the Holy See, if in all the dioceses in the United States such a contribution were made about the end of the year, and through the Apostolic Delegation were sent to the Holy Father as a practical token of the entire American Clergy's best wishes for a happy New Year.

His Grace the Archbishop of St. Paul informs us that a like method has been observed in his diocese for a number of years.

By a similar arrangement the priests of the Diocese of Galveston, Texas, have for some time separately made their annual contribution to the Holy Father, and the published statement of the Diocesan Collections for the year 1909 shows that the amount of the Clergy's contributions is equivalent to more than one-fourth of the offering made by the laity. In the circular sent out for the purpose of the collection by Bishop N. A. Gallagher, occurs the following passage:

> Besides the offerings of the laity, we recommend that, with the Bishop the priests also of the Diocese give as a token of their love and fealty to the Holy Father an annual voluntary personal offering as each deems proper. We will take pleasure in designating the amount contributed by the Bishop and priests, as well as by the faithful, when we make our annual remittance to Rome.

In one or two cases the Bishops express doubts that an appeal to the Clergy which does not take the form of a regular tax would be permanently successful; that discussion on the subject is futile; and that the best method of getting results

will be to have an official letter from the Apostolic Delegation addressed to each of the Bishops asking them to circulate a subscription list among their Clergy, and to forward the amount realized to the Delegate directly.

No doubt such a plan might be effective. The appeal of the Apostolic Delegate, made six years ago, has unquestionably, as was said above, increased the zeal of the faithful; and we have the example of the priests of New Orleans, and of Galveston, already mentioned, to demonstrate that new zest for the cause of the Peter Pence was awakened among the Clergy. But the fact remains that there is still a large proportion of the Clergy who are not alive to the opportunity of aiding by personal sacrifice in the support of the Holy See. Nothing is as likely to develop a system of such support as organization; and the way to this organization is paved by discussion. Nor does there appear to us anything undignified in an open expression of opinion, since the need of coöperation with the Holy See in this matter is not only well understood on all sides, but quite openly emphasized by the Holy See itself, whilst discussion in the pages of the REVIEW, almost exclusively confined to the Clergy, does not lend itself to the vulgar comments of the newspapers or of the lay organs of public opinion generally.

The point of paramount importance is to find a method of securing coöperation which takes in the entire body of the Clergy of the United States; which furthermore permits each priest to give according to his means or, if too poor, not to give at all, without inviting attention or comment that might be deemed odious; and which, lastly, obtains a character of permanency on which the Holy See might count with a fair assurance of annual income.

It is understood, of course, that the Ordinary, being well disposed toward any equitable project by which the end in view may be obtained, will place the matter before his consultors and after that before the Clergy of his diocese, in order to arouse proper enthusiasm and obtain a whole-souled consent. This should not be difficult, although there may be districts where priests are really too poor to allow them to make any sacrifice in money for a cause like this, which, whilst it appeals to their sense of loyalty, must perforce yield to their more immediate personal demands. But, as Bishop Keiley, of Savannah, aptly puts it:

It seems to me that if the Bishops of each Diocese would ask their priests to help the Holy Father, they would be assured of a prompt and generous response. Personally I favor the idea of a New Year's offering, though the day or time is immaterial; yet there seems a peculiar appropriateness in coming to our Holy Father at the beginning of the year, and laying at his feet the tribute of our devotion, and the practical evidence of our desire to help him on whom in very deed rests "the solicitude of all the churches" . . . The Blessing of Christ's Vicar which would come back to us over the sea would hearten us all in our work for Christ . . . I am proud to say that the priests of this Diocese, who work hard and are poorly paid, would gladly respond to this call.

Other prelates write in a similar strain, and suggest that a circular letter from the diocesan chancery each year might be sufficient, if not the best means to obtain a generous contribution from each priest for the proposed object. On the other hand we have a letter from a Bishop in one of our Eastern dioceses who had for two years tried the plan of urging a separate collection for the Pope from the Clergy, and had to relinquish the quest as the amount obtained threatened to grow much less each year, through lack of enthusiasm. Hence he proposes that the Clergy be taxed, as would be only fair, since it is for their benefit as members of the Universal Church that the central administration in Rome has to be maintained. But we have from the outset assumed that the offering should be voluntary, and we believe that with proper organization this is quite feasible.

What would be required to this end, after the good will of Bishop and Clergy had been secured in the movement, is the appointment or election of a director or solicitor for each diocese, whose duty it would be to keep the project definitely before the Clergy and to secure their subscriptions. If the director be elected by the Clergy themselves from among their own number, he will enjoy the confidence and freedom requisite to urge their generosity and at the same time guarantee the voluntary character of each individual offering.

Besides the local director or solicitor there should be a central director, who combines the office of general treasurer and secretary, and whose duty it is to communicate with the diocesan directors, in order to unify action, control and audit accounts, and make a report to the Apostolic Delegation as the

official channel through which the sum obtained is to be transmitted to the Holy See.

As to the details of management we quote, as suggestive, part of a letter from one of our most energetic Bishops in the West, as follows:

> I am not writing you for publication . . .
>
> My suggestion is that you send to each Bishop a form of "promise card". Each Bishop might appoint a priest of his jurisdiction to take charge of the work.
>
> This priest would send a letter and two copies of the "promise card" to each priest in the diocese. Of the signed cards one is returned to the diocesan priest in charge of the work; the other is sent to the Apostolic Delegate to whose office the remittance could be sent.
>
> The letter setting forth the motives which should decide every priest in the country to make an annual offering—not limited to $5.00 but limited by each man's circumstances—should be carefully drafted, so as to do service in every diocese. This is undoubtedly the poorest diocese in the country, and yet I am sure there is not a priest who would not be glad of an opportunity to make a personal offering to the Holy Father annually.

The "Promise Card" which the Bishop mentions and of which he adds a tentative sketch at the end of his letter, reads:

> I, Rev. ....., hereby promise to give $.... annually toward the support of the Holy Father and the promotion and maintenance of the works in which he is interested; and I promise to give notice of discontinuance should I at any time find it impossible to contribute.

Whatever method the Archbishops at their annual conference may deem it advisable to adopt or suggest we are sure that the movement can be made successful. It is entirely a matter of organizing. In the words of a well-known political leader, five men well organized for a common purpose can effect more than fifty men of superior ability and opportunities who are not organized. Organizations like the Society for the Propagation of the Faith may serve as illustration in the Catholic field, if indeed examples were needed.

In the meantime the REVIEW is open to further comment which will facilitate ultimate action and that complete harmony which is characteristic of the Catholic Clergy and Church.

Analecta.

ACTA PII PP. X.

Sanctissimi Domini Nostri

PII.

Divina Providentia

PAPAE X.

Epistola qua Vulgatum Scriptum Quoddam Reprobatur circa Quaestionem de Ecclesiis ad Catholicam Unitatem Revocandis.

VENERABILIBUS FRATRIBUS ARCHIEPISCOPIS DELEGATIS APOSTOLICIS BYZANTII, IN GRAECIA, IN AEGYPTO, IN MESOPOTAMIA, IN PERSIA, IN SYRIA ET IN INDIIS ORIENTALIBUS CONSIDENTIBUS.

PIUS PP. X.

Venerabiles Fratres, Salutem et Apostolicam Benedictionem.

Ex quo, nono labente saeculo, Orientis gentes ab unitate Ecclesiae catholicae coeperunt avelli, vix dici potest quantum a viris sanctis adlaboratum sit, ut dissidentes fratres ad eius gremium revocarentur. Prae ceteris vero Summi Pontifices

Decessores Nostri, pro eo quo fungebantur munere, fidem et unitatem ecclesiasticam tuendi, nil intentatum reliquerunt, ut qua paternis adhortationibus, qua publicis legationibus, qua solemnibus conciliis, funestissimum dissidium tolleretur, quod Occidenti quidem in moerorem cessit, Orienti vero grave intulit damnum. Huius sollicitudinis testes sunt, ut paucos tantum recenseamus, Gregorius IX, Innocentius IV, Clemens IV, Gregorius X, Eugenius IV, Gregorius XIII, et Benedictus XIV.[1] Sed neminem latet, quanto animi sui studio nuperrimo tempore Decessor Noster felicis recordationis Leo XIII, Orientis gentes invitaverit ut Ecclesiae Romanae iterum consociarentur. "*Nos quidem certe* (inquit)[2], *pervetusta Orientis gloria, et in omne genus hominum fama meritorum ipsa recordatione delectat. Ibi enim salutis humani generis incunabula, et christianae sapientiae primordia; illinc omnium beneficiorum, quae una cum sacro Evangelio accepimus, velut abundantissimus amnis in Occidentem influxit. . . . Atque haec Nobiscum in animo considerantes, nihil tam cupimus atque optamus, quam dare operam, ut Oriente toto maiorum virtus et magnitudo reviviscat. Eoque magis, quod illic humanorum eventuum is volvitur cursus, ut indicia identidem appareant, quae spem portendant, Orientis populos, ab Ecclesiae Romanae sinu tam diuturno tempore dissociatos, cum eadem aliquando in gratiam, aspirante Deo, redituros.*"

Nec, minori sane desiderio Nos ipsi, Ven. Fratres, quod probe nostis, tenemur, ut cito dies illucescat, tot anxiis sanctorum virorum votis exoptatus, quo penitus a fundamentis subvertatur murus ille, qui duos iamdiu dividit populos, atque his uno fidei et caritatis amplexu permixtis, pax invocata tandem aliquando refloreat, fiatque *unum ovile et unus pastor.*[3]

Nobis tamen haec animo revolventibus, gravis moeroris occasionem nuperrime praebuit scriptum aliquod, in recens condito diario "*Roma e l'Oriente*" evulgatum, cui titulus "*Pensées sur la question de l'union des Églises.*" Enimvero tot

[1] Const. "*Nuper ad nos,*" 16 Mart. 1743, aliam fidei professionem Orientalibus praescribit.

[2] Allocutio "*Si fuit in re,*" 13 Dec. 1880, ad S. R. E. Card., in Aed. Vat.; *Act.*, vol. II, p. 179; cf. etiam Ep. Ap. "*Praeclara Gratulationis,*" 20 Iun. 1894; *Act.* vol. XIV, p. 195.

[3] IOAN. X, 16.

iisque tam gravibus erroribus, non modo theologicis, verum etiam historicis, scriptum illud scatet, ut vix possit maior cumulus paucioribus paginis contineri.

Nimirum, ibi non minus temere quam falso huic opinioni fit aditus, dogma de processione Spiritus Sancti a Filio haudquaquam ex ipsis Evangelii verbis profluere, aut antiquorum Patrum fide comprobari;—pariter imprudentissime in dubium revocatur, utrum sacra de Purgatorio ac de Immaculata Beatae Mariae Virginis Conceptione dogmata a sanctis viris priorum saeculorum agnita fuerint;—cum vero de Ecclesiae constitutione incidit sermo, primo renovatur error a Decessore Nostro Innocentio X[4] iamdiu damnatus, quo suadetur S. Paulum haberi tamquam fratrem omnino parem S. Petro;—deinde non minori falsitate iniicitur persuasio, Ecclesiam catholicam non fuisse primis saeculis principatum unius, hoc est *monarchiam;* aut primatum Ecclesiae Romanae nullis validis argumentis inniti.—Sed nec ibidem intacta relinquitur catholica doctrina de Sanctissimo Eucharistiae Sacramento, cum praefracte docetur, sententiam suscipi posse, quae tenet, apud Graecos verba consecratoria effectum non sortiri, nisi iam prolata oratione illa quam *epiclesim* vocant, cum tamen compertum sit Ecclesiae minime competere ius circa ipsam sacramentorum substantiam quidpiam innovandi;—cui haud minus absonum est, validam habendam esse Confirmationem a quovis presbytero collatam.[5]

Vel ex hoc errorum summario, quibus refertum est illud scriptum, facile intelligitis, Venerabiles Fratres, gravissimum offendiculum omnibus ipsum perlegentibus allatum fuisse, et Nos ipsos magnopere obstupuisse, catholicam doctrinam, non obtectis verbis adeo procaciter perverti, pluraque ad historiam spectantia, de causis orientalis schismatis, a vero audacter nimis detorqueri. Ac primum quidem falso in crimen vocantur sanctissimi Pontifices Nicolaus I et Leo IX, quasi magna dissensionis pars illius debeatur superbiae et ambitioni, huius vero acribus obiurgationibus; perinde ac si prioris vigor apostolicus in sacrosanctis iuribus tuendis superbiae sit tribuendus;

[4] Decr. Congr. gen. S. R. et U. Inquis., 24 Ian. 1647.

[5] Cf. Bened. XIV, Constitut. "*Etsi pastoralis*," pro Italo-graecis, 26 Maii 1742, ubi dicit irritam nunc fore confirmationem a simplici presbytero latino ex sola episcopi delegatione collatam.

alterius autem sedulitas in coërcendis improbis vocari velit crudelitas. Historiae quoque iura conculcantur cum sacrae illae expeditiones, quas cruciatas vocant, tamquam latrocinia traducuntur; aut cum, quod etiam gravius est, Romani Pontifices incusantur, quasi studium, quo conati sunt Orientis gentes ad coniunctionem cum Ecclesia Romana vocare, dominandi cupiditati sit adscribendum, non apostolicae sollicitudini pascendi Christi gregis.

Nec stuporem addidit levem quod in eodem scripto adseritur, Graecos Florentiae a Latinis coactos fuisse ut unitati subscriberent, aut eosdem argumentis falsis inductos, ut dogma de processione Spiritus Sancti etiam a Filio susciperent. Quin etiam eo usque proceditur, ut historiae iuribus conculcatis, in dubium revocetur, utrum Generalia Concilia, quae post Graecorum discessionem celebrata sunt, hoc est ab octavo ad Vaticanum, tamquam oecumenica vere sint habenda; unde hibridae cuiusdam unitatis ratio proponitur, id solum ab utraque ecclesia deinceps agnoscendum tamquam legitimum, quod commune patrimonium fuerit ante discessionem, ceteris, tamquam supervacaneis et forte spuriis additamentis, alto silentio pressis.

Haec vobis, Venerabiles Fratres, significanda duximus, non solum ut sciatis memoratas propositiones atque sententias falsas, temerarias, a fide catholica alienas a Nobis reprobari, sed etiam ut quantum in vobis est, a populis vigilantiae vestrae commissis tam diram luem propulsare conemini, omnes adhortando, ut in accepta doctrina permaneant, neve alteri unquam consentiant, licet . . . *angelus de caelo evangelizet.*[6] Simul tamen enixe oramus, ut eos persuasos faciatis, nihil Nobis antiquius esse, quam ut omnes bonae voluntatis homines vires indefesse exerant, quo concupita unitas citius obtineatur, ut in una fidei catholicae professione, sub uno pastore summo adunentur, quas discordia dispersas retinet oves. Quod facilius quidem continget, si ad Spiritum Sanctum Paraclitum, qui "*non est dissensionis Deus, sed pacis,*"[7] fervidae ingeminentur preces; inde enim fiet ut Christi votum impleatur, quod ante subeundos extremos cruciatus cum gemitibus expressit:[8] "*Ut omnes unum sint, sicut tu, Pater, in me, et ego in te; ut et ipsi in nobis unum sint.*"

[6] *Gal.*, I, 8. [7] I *Cor.*, XIV, 33. [8] IOAN, XVII, 21.

Denique hoc omnes in animum inducant suum, incassum omnino in hoc opere adlaborari, nisi imprimis recta et integra fides catholica retineatur, qualis in Sacra Scriptura, Patrum traditione, Ecclesiae consensu, Conciliis Generalibus, ac Summorum Pontificum decretis est tradita et consecrata. Pergant igitur quotquot contendunt causam tueri unitatis: pergant fidei galea induti, anchoram spei tenentes, caritatis igne succensi, sedulam in hoc divinissimo negotio navare operam; et pacis auctor atque amator Deus, cuius in potestate posita sunt tempora et momenta.[9] diem accelerabit, quo Orientis gentes ad catholicam unitatem exsultantes sint rediturae, atque huic Apostolicae Sedi coniunctae, depulsis erroribus, salutis aeternae portum ingressurae.

Has Nostras litteras, Venerabiles Fratres, in linguam vernaculam regionis unicuique vestrum concreditae diligenter translatas evulgare curabitis. Dum porro vos certiores facere gaudemus, dilectum Auctorem scripti inconsiderate, sed bona fide ab ipso elucubrati, sincere et ex corde coram Nobis adhaesisse doctrinis in hac epistola expositis, et cuncta quae Sancta Sedes Apostolica docet, reiicit et condemnat, et ipsum, Deo adiuvante, usque ad ultimum vitae finem docere, reiicere et condemnare esse paratum, divinorum auspicem munerum, Nostraeque benevolentiae testem Apostolicam Benedictionem Vobis peramanter in Domino impertimus.

Datum Romae apud S. Petrum die XXVI mensis Decembris, anno MCMX, Pontificatus Nostri octavo.

PIUS PP. X.

CANCELLERIA ECCLESIAE METROPOLITANAE BALTIMORENSIS.

TESTIMONIUM EXPOSTULATIONIS QUOD EMINENTISSIMUS JACOBUS CARD. GIBBONS NOMINE ANTISTITUM STATUUM FOED. SUMMO PONTIFICI TRANSMISIT OCCASIONE INJURIARUM A SYNDICO ROMANO ALLATARUM.

DIE 5 DECEMBRIS, 1910.

Beatissime Pater,

Archiepiscopi et Episcopi Directores Catholicae Universitatis Americae Washingtonii nuper congregati cordis dolorem

[9] *Act.* I, 7.

profundissimum tacere nequiverunt propter iniurias inauditas Sedi Apostolicae in ipsa Urbe recentissime allatas, eo magis odiosas quo a sede auctoritatis altiori profectae sunt. Neque minori afficiuntur dolore greges devotissimi Ecclesiae Americanae, quorum in Patrem fidelium maxime venerabilem pietas sincerrima tali offensa intime nimis laesa est. Faxit Deus quod iniquorum corda convertantur, eorum oculi aperiantur, et cognoscant Sanctam Romanam Ecclesiam ab immemoriali fontem esse civilitatis, veritatis lumen, pacis vinculum, iustitiae sedem! Precantur interim Omnipotentem Deum episcopi et fideles Americani quod Beatitudinem Vestram longo tempore sospitet, ab inimicorum hominum telis custodiat, necnon iurium et libertatis Sanctae Romanae Ecclesiae strenuum assertorem indesinenter exhibeat.

Tandem humiliter precor ut dignetur S. V. nobis omnibus paternas benedictiones impertiri. Interim vero omni qua par est reverentia et filiali obsequio permaneo,

Sanctitatis Vestrae,

Humillimus, Dmus, Obsqmus Servus,

BEATISSIMO PATRI
PIO PP. X.

J. CARD. GIBBONS,
ARCHIEPISCOPUS BALTIMOREN.

RESPONSUM SUMMI PONTIFICIS PII PP. X.

DILECTO FILIO NOSTRO JACOBO TIT. SANCTAE MARIAE TRANS TIBERIM S. R. E. PRESB. CARD. GIBBONS BALTIMORENSI ARCHIEPISCOPO.

Pius PP. X.

Dilecte Fili Noster, salutem et Apostolicam Benedictionem

Minime sane praeter opinionem accidit ac spem ut tu quoque, Dilecte Fili Noster, novum praeberes veteris necessitudinis tuae testimonium, iniurias scilicet et ipse expostulando quibus proximo Septembri, dum heic Romae captae Urbis celebraretur memoria, palam lacessiti fuimus ac procaciter. Quod quidem testimonium non tuae tantum extitit nuncium pietatis, sed et Antistitum qui tecum una Washingtonium nuper convenerant; quorum omnium et iudicia et sensus, sensui

iudicioque tuo simillima, litterae tuae declararunt. Cepimus inde suavissimae iucunditatis fructum, quantum aliquis ex optatissima re capere potest maximum: ac pietatis Nostrae partes duximus tibi rescribere ut gratias ageremus; quas sane pergratum facies si verbis Nostris iis egeris quos in hac studiorum significatione socios habuisti. His porro, tibique in primis, Clerisque populisque cuiusque vestrum concreditis coelestia munere adprecamur, eorumdemque auspicem atque insimul benevolentiae Nostrae testem, Apostolicam Benedictionem peramanter impertimus.

Datum Romae apud Sanctum Petrum in Praeludio Natalis diei Christi humani generis Servatoris, anno MCMX, Pontificatus vero Nostri octavo.

PIUS PP. X.

SECRETARIATUS STATUS.

DAL VATICANO, *die 7 Januarii, 1911.*

No. 48269.

Eme ac Revme Domine,

Magnum pietatis testimonium quod Eminentia Tua, ex parte etiam omnium Antistitum qui nuper Washingtonium convenerant, Beatissimo Patri per litteras exhibuit, gratum iucundumque Sanctitati Suae obvenit.

Hic igitur adnexas Eminentiae Tuae Litteras authographas remittere libenter festino, quibus Augustus Pontifex de praefato filialis venerationis obsequio gratias persolvere dignatus est.

Hanc autem occasionem nactus, sensus venerationis maximae in Te meae confirmo, ac manus humillime deosculans, sum et permanere gaudeo

Eminentiae Tuae,
humillimus et addictissimus famulus
R. Card. MERRY DEL VAL.

Emo ac Rmo Dno.
Cardinali JACOBO GIBBONS,
Archiepiscopo Baltimorensi,
Baltimoram.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL LETTER, in reproof of a recent ill-advised article on the subject of the reunion of the Eastern Churches with the Holy See.

LETTER FROM CARDINAL GIBBONS to Pope Pius on the occasion of the wanton insult offered to the Sovereign Pontiff by the Mayor of Rome, in his speech delivered on the anniversary of the usurpation of the Eternal City by Victor Emmanuel.

The Holy Father's answer to the above communication is given, also the letter accompanying it from the Cardinal Secretary of State.

THE DUTY OF THE OFFICIAL TRIENNIAL REPORT

to be sent by Superiors General of Religious Communities of Simple Vows to the Sacred Congregation for Religious.

Under date of 16 July, 1906, Cardinal Ferrata, Prefect of the Sacred Congregation of Bishops and Regulars, issued an Instruction requiring the Superiors and Superioresses of all Religious Institutes whose members make profession of Simple Vows to send a formal report to the Holy See about the personal, disciplinary, material, and economic status of their communities. This report is to be made every three years.

As most of the Superiors of our Religious Communities depended for their information regarding the instructions of the Holy See upon their Ordinaries, it was natural enough that they would await notice from the Episcopal Chancery before complying with the prescribed duty of sending in their reports. We directed the attention of our readers at the time to this and offered to prepare the schema of questions in English for the use of our Religious if the Chancellors would kindly notify us that they wished us to do so. There appeared to be no call for such facilities.

More recently several Superiors of Religious Houses have applied to us for information, saying that they knew nothing

officially of the obligation, but that they had casually learnt of the existence of the *Instructio*. It is for their information and guidance and that of priests who act as directors of Religious Communities that we here publish the English text of the questions above referred to. The answers should if possible be given in Latin, since the *Elenchus Quaestionum* [1] is given in that language; hence Religious would in most cases need the assistance of some competent ecclesiastical official to aid in completing the Report.

The S. Congregation which takes cognizance of these Reports, formerly addressed under the title of Bishops and Regulars (S. Congr. Episcoporum et Regularium) is by the Constitution *Sapienti consilio* established under the name of S. Congregation of Religious (S. Congregatio de Religiosis) under the Prefecture of Cardinal Vives y Tuto, to whom the matter is to be addressed officially.

List of Questions

which the Superiors General of Religious Institutes of Simple Vows are obliged to answer in writing to the Sacred Congregation of Religious Affairs in Rome, every three years.

1. State whether the Institute has received any formal approbation or recommendation from the Holy See, and mention the dates of such documents.

2. What is the particular end or scope of the Institute?

3. Has there been any change in the name, scope, or religious habit of the members of the Institute since its beginning; and by whose authority has such change been made?

* 4. How many persons have been invested with the habit of the Institute, from its beginning or within the last twenty years?

* 5. How many members have left the Institute since its beginning, or at least within the last twenty years; and how: whether during the novitiate, or after profession of temporary vows, or after profession of perpetual vows? Have any, and how many, religious been *fugitives?*

6. When was the last report transmitted to the Holy See?

[1] See Ecclesiastical Review, December, 1907, pp. 631-640.

* Questions marked with an asterisk need to be answered in only the first Report sent to the S. Congregation.

I. OF PERSONS.

(a) *Regarding Postulants:*

7. How many new members have been admitted since the date of the last report?

8. Did all present the required testimonials?

9. Have any special means or advertising schemes been employed to attract candidates to the Institute, and state in particular whether Superiors have used newspapers or periodicals to this end? [2]

10. (*In Institutes of men*): Have the testimonial letters prescribed by the Decree *Romani Pontifices* been asked for in each case?

11. How often and from what impediments or defects have the required dispensations been granted and by what ecclesiastical superior?

12. In what houses and for how long have the postulants or candidates spent their period of probation?

(b) *Regarding Novices:*

13. How many novitiates are there, and has each of them the authorization of the Holy See?

14. How many novices have taken the habit of the Institute since the last report?

15. How many members are at present in the novitiate?

16. Are the novices duly separated from the professed?

17. Have all of them a complete copy of the Constitutions?

18. Have all been for a full and continuous year in the house of the novitiate, under the care of a Master or Mistress before profession?

19. Has the period of novitiate been extended beyond or lessened below the limit set down in the Constitutions? By how long and by whose authority?

20. Have the novices been occupied solely in spiritual training during the first year of the novitiate, or have they been engaged in other works and what are these?

21. During the second year of the novitiate (in cases where the novitate of two years is prescribed) have the novices been sent to other Houses?

[2] This does not include publications which have for their object simply the explanation of the purpose of the Order.

22. (*In Institutes of Sisters*): Has the bishop or his delegate instituted the prescribed examination before admission to the habit and to the first profession?

(c) *Regarding the Professed:*

23. How many members are there at present in the Institute, (*a*) under temporary vows, (*b*) under perpetual vows?

24. Have the temporary vows been regularly renewed at the prescribed time?

25. Have the members been admitted at the proper time to perpetual vows after the termination of the period of temporary vows?

26. How many members, professed or novices, have died since the last report?

(d) *Regarding those who have left or been dismissed:*

27. Since the last report how many have left the Institute, (*a*) novices, (*b*) temporarily professed, (*c*) perpetually professed?

28. Have the rules prescribed in the Constitutions regarding the dismissal of members been always observed?

29. In case of dismissal, has the dispensation from the vows been always obtained? from what ecclesiastical superior?

30. (*In Institutes of Sisters*): Has the confirmation of the Holy See been granted in cases of dismissal of perpetually professed?

31. (*In Institutes of men*): In dismissal of members has the Decree *Auctis admodum* been invariably observed as prescribed? and specifically in the case of perpetually professed members, or of those who have made temporary profession but were in Sacred Orders, have the Superiors of the Institute—

(*a*) given the three prescribed warnings beforehand?

(*b*) have they admitted the legitimate defence of a member accused, granting him a suitable time to prepare it? and have they taken due account of such defence?

(*c*) have they ever proceeded summarily? how often? and by what authority?

32. (*In Institutes of Sisters*): To those who have left for any reason whatever, has their dowry, in whatever form it was due, been integrally restored, together with the things they brought to the Institute, in the state in which they were at the time the members left the Institute?

33. Were the necessary means supplied to those who, having no means of their own, have left the Institute, so as to enable them to return in a safe and suitable manner to their families?

II. OF REALTY.

(a) *Regarding the House:*

34. How many Houses has the Institute, and in what dioceses? Has it Provinces, and how many?

35. Have any Houses been opened—and how many—since the last report? Has proper authority been obtained in all cases, and has the method prescribed in the Constitutions for such opening been observed?

36. How many members of the different classes live in each of the Houses, and (if different works are carried on by the Institute) in what works are they engaged?

37. Has any House been suppressed since the last Report, and by what authority?

38. Have the individual members their own cells; or has each of them in the common dormitory at least a separate compartment not open to common gaze?

39. Has a separate infirmary, properly equipped, been set apart for the care of the sick?

40. Are there in the House a number of rooms for guests, properly and suitably separated from the religious community?

41. (*In Institutes of Sisters*): Has the dwelling of the Chaplain or Confessor a separate entrance so as not to communicate with the department for the Sisters?

(b) *Regarding Property:*

42. Since the last Report what has been the annual income and expenditure, (*a*) of the Institute in general, (*b*) of each of the houses.

43. Since the last Report has the Institute in general or have certain houses in particular acquired new property, personal or real, and of what value?

44. Have they always invested their money usefully, honestly, and safely?

45. Since the last Report have they suffered financial reverses and what were they? Have they met with losses, and what were the causes?

46. Have they alienated either real property or valuable objects, and by what authority?

47. Have they consumed any part of their *capital?*

48. Is the common treasury or any particular house in debt, and to what extent?

49. Have new debts been contracted since the last Report? To what amount, and by what authority?

50. Has each House its Procurator or Treasurer, distinct from the Superior of the House and from the general Treasurer?

51. Have the Procurators, whether general or local, given an account of their administration at the prescribed times; and have these accounts been examined and approved in the manner prescribed?

52. Have there been any lawsuits connected with property?

53. In every House is there a safe with a triple lock and keys, and have the laws on this matter been observed?

54. Has the community, and under what conditions, accepted for custody money or precious objects deposited by seculars?

55. (*In Institutes of Sisters*): Have the dowers of the Sisters been invested safely and fruitfully according to the canon laws? Has any part of them been used for expenses; how much; in what way; and by whose authority?

56. Has the Institute assumed any pious bequests or foundations for the celebration of masses; for the carrying on works of charity? What are they?

57. Have such obligations been faithfully discharged?

58. Has the money with which these foundations have been made, been duly invested and administered separately from all other money whatsoever?

59. Has an account been given to the Bishop of these foundations according to the Constitution *Conditae?*

60. How much of the surplus money has been put into the common fund by the different Houses at the end of each year?

61. Is this money contributed willingly or reluctantly by all?

62. Has the Superioress or the Treasurer money of which she may dispose, at her discretion even though it be for the good of the Institute, without rendering any account of it?

III. DISCIPLINE.

(a) *In the religious life:*

63. Are the spiritual exercises, prescribed in each House for the different days, months, years, and other fixed times, accurately carried out?

64. Do all the members assist daily at Mass?

65. Are all the members enabled to be present at the common exercises, and is time granted to perform them privately to those who are sometimes exempted from some common exercises on account of domestic duties?

66. Is the Decree *Quemadmodum* observed: (*a*) requiring that the manifestation of conscience be not exacted, (*b*) regarding sacramental confession? Is the Decree *Sacra Tridentina* about Holy Communion also observed? Are both Decrees read in the vernacular in common at stated times?

67. Is the Ordinary Confessor in Institutes of Sisters changed regularly every three years, or is he confirmed by the proper authority?

68. Are the prescriptions regarding the *enclosure* for the Religious faithfully observed?

69. Do the Religious freely go to the parlour; and are the Constitutions observed in this matter?

70. Is a companion always sent by the Superiors to accompany a Religious when leaving the House?

71. Are catechetical instructions and spiritual conferences given to the lay brothers or laysisters, to the other subjects and to the servants and help of the House? In what manner and at what times is this done?

72. Are any writings regarding piety, religion, etc., though they be for the use of the Institute only, printed without the permission of the Bishop?

73. Are any books used by the members which have been published only with the permission of the Superiors of the Institute, and what are these books, whether old or new, or in manuscript?

(b) *On the observance of certain special laws:*

74. Have all the prescriptions relating to the Chapter General been diligently observed: (*a*) with regard to the letters of convocation; (*b*) with regard to the election of delegates;

(*c*) with regard to the counters and the secretary; (*d*) with regard to the election of the Superior General; (*e*) with regard to the election of the Councillors, Procurator, and Secretary General?

75. Have the members been entirely free to write or receive letters exempt from the inspection of the Superiors?

76. Is the law regarding the changing of Superiors after a stated time faithfully observed? Have any dispensations been granted for this law, how many, and by whom?

77. Have the Superior General and the Provincials duly made the prescribed visitation of the Houses?

78. Do the Superior General and the Superiors, Provincial and local, convoke their councillors at the time fixed, and treat with them regarding the affairs of the Institute, Province, or House?

79. Has due liberty been allowed the councillors in these deliberations?

80. Have the elections been carried out freely and according to the prescribed rules in the Council General?

81. Are all things necessary, especially as regards food and clothing, supplied to the members by the Superiors with that paternal charity proper to them, or are there some members who procure these things for themselves from outsiders?

82. Are there any Houses in which the members are too few in number so that they are worked too hard to the grave risk of their health?

83. Is provision made that the sick want for nothing, according to the state of each, and that they are with all due charity relieved in their spiritual and corporal necessities?

84. (*In Institutes of Clerics*): How many years are spent by the Clerics in their studies, (*a*) of humanities, (*b*) of philosophy, and (*c*) of theology?

When the studies are carried on in the House, how many Professors are occupied in each branch?

85. Have all the students:

(*a*) made the full course of studies before leaving the House of Studies;

(*b*) duly completed before promotion to Sacred Orders the studies respectively prescribed by the Pontificial Decree *Auctis admodum;*

(*c*) religiously observed all other things required by the canons for admission to Orders (regarding the title of ordination, dimissorial letters, etc.)?

86. Have the Pontifical Decrees which are to be read publicly at stated times been so read?

(c) *On the works of the Institutes:*

87. How many persons, or classes of persons, have the members benefited by those works to which they devote themselves according to the scope of their Institute?

88. If there has been anywhere a diminution in the number of such persons since the last report, indicate the reason of this.

89. (*For Institutes which collect from door to door*):

(*a*) Is the right or office of collecting from door to door clearly evident from the Constitutions?

(*b*) Has the Decree *Singulari* of 27 March, 1896, been inserted in the Constitutions?

(*c*) Is that Decree religiously observed in all things?

90. In Institutes of Sisters are there in the Houses hospices or hospitals for any person whomsoever, even of the opposite sex; and if so, by whose permission, and what precautions are taken?

91. Have the Sisters, and in what way, assumed the domestic management in seminaries or colleges or any Houses whatever of ecclesiastics?

92. Do the Sisters perform any works of charity (*e. g.* towards infants, women in child-birth, or persons under surgical operations) which appear unfitting for virgins dedicated to God and wearing the religious habit?

93. Do the Sisters serving the sick in private houses always use the precautions prescribed in the Constitutions?

94. Have the Superiors permitted members to stay in houses of seculars and for how long?

95. (*For Institutes of men*): Have they any Institute of Sisters depending on them or aggregated to them, directly or indirectly, or do they direct any Institute of Sisters, and by what authority?

96. Since the last report has any new work or any new branch of a work already existing been added, and by what authority?

97. Have any abuses crept into the Institute or into some of the Houses of it, and what are they?

98. Do any complaints or difficulties arise (*a*) with the Ordinaries of places, (*b*) with confessors, (*c*) with chaplains?

—

The answers to the above questions are to be signed not only by the General Superior or Superioress but also by each of the General Councillors or Assistants, after having been only examined by each.

If any of the said Councillors or Assistants thinks that some item of importance has been omitted which should be made known to the Holy See, he or she is free to communicate it by private and sealed letter. But let such person beware and remember that it is a grave matter of conscience if he or she should dare to make any statement in such private letters, contrary to truth.

D. Card. FERRATA, *Prefect.*
PH. GIUSTINI, *Secretary.*

PIO X PONT. MAX.
in festum nominale S. Josephi.

Pange Josepho (PIUS audit, ex quo
fungitur Christi vice, Petrus alter);
pange Josepho, mea Musa, laeto
pectore carmen,
Martius binis serit ecce palmis
flosculos; hinc tu lege pulchriores,
ferque mitrato, pia vota fundens,
serta Parenti.
"Floridus—dices—Tibi currat annus,
Pontifex, curis vacuus molestis!
Currat, et creber redeat, beato
praevius aevo!"
Proh dolor! fragrans meus hic rosarum
ramulus spinas genuit cruentas:
vulnus inflixit Tibi gente natus
rhetor Hebraea.
Iste, nec sensum retinens pudoris,
perfidi quum sit Caiphae propago,
hanc, ubi Petrus sedet imperatque,
dux regit Urbem.

Nec satis: nitri celebrans adusti
horridos bombos, petulante lingua,
ipsa quam carpsit Synagoga, risit
dogmata Christi.
Risit, irrisor simul ille legis,
Urbe quae captâ Fidei Magistrum
dixerat tutum fore, sub novelli
aegide juris.
Audiens tellus odiosa verba,
horruit; judex tamen in procacem
nullus exarsit, nec adempta sonti
sella curulis.
O fidem fractam! Capitoliumque
hostibus Christi Themidisque plenum!
quà Leo rugit Stygius, vetusque
sibilat Anguis;
quà rudit flagris Asinus [1] fricandus,
Susque digrunnit, chorus Anserumque
gingrit, et rostro sacra Vaticani
marmora mordet.
Jure per menses scelus hoc piabit
Roma bissenos; neque christianus
huc, uti suevit, sator aureorum,
affluet orbis.
Nunc tamen questus sileant, obortâ
luce Josephi; gemitum Camena
vertat in plausum, tenebraeque festo
sole fugentur.
Qui necem Christo Pharisaeus olim
intulit, vinclis it onustus Arcu
sub triumphali; Titus adstat, acer
Numinis ultor.
Nec Dei nostro breviatur aevo
brachium vindex: parat heu! tremendas
impiis poenas, cumulata vero
praemia justis.

P. FRANC. XAV. REUSS, C.SS.RED.

[1] Inter consiliarios municipales, numeratur editor *Asini*, ephemeridis pornographicae.

THE ASSUMPTION OF THE BLESSED VIRGIN MARY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Permit me a word or two of explanation and correction. In the foot-note at page 63 (January number), line 10, "codices" should be "editions". The error, a slip of the pen, is of course mine. Again, page 62, foot-note, lines 5 and 6 from bottom, I find that Nicephorus Callistus and the Damascene do not assign a precise date to the finding of Mary's tomb, but place it some time before the episcopate of Juvenal, who became Bishop of Jerusalem before the close of the first quarter of the fifth century.

Father Holweck says I seem to be scandalized because he contends "that St. Modestus, St. Andrew of Crete, St. John of Damascus, and St. Gregory of Tours derived their knowledge of the circumstances of Mary's Falling Asleep from the apocrypha". Instead of "their knowledge of the circumstances of Mary's Falling Asleep" read "their belief in Mary's corporal assumption". This they affirm, and it is this that matters. The circumstances matter not at all. Again he says: "In his condemnation of the dogmatic arguments he stands splendidly alone." I do not condemn the dogmatic arguments. I do but maintain that of themselves they do not establish the belief. Father Pesch[1] rests the belief (1) on liturgy and the consent of Christians, (2) on ancient tradition, (3) on the authority of theologians, (4) on the *ratio theologica,* which has its roots in "Potuit, decuit, ergo fecit". He says (p. 351): "The Church, then, did not accept the apocrypha, but the tradition of the Blessed Virgin's assumption she approved and handed on."

Many writers affirm that it is a tradition of the Church of Ephesus that the Blessed Virgin died and was buried there. I have not been able to find a vestige of such a tradition, and wonder if any reader of the REVIEW can cite a single author of the first ten centuries that at all mentions the existence of it.

✠ ALEX. MACDONALD, D.D.,
Bishop of Victoria.

[1] *Praelect. Dogm.*, vol. 4, pp. 348-353.

THE THEOLOGY OF CERTAIN PRAYERS—A QUERY FOR LITURGISTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Can the following prayers be defended theologically, or liturgically, or both?

I. The first prayer in question combines an address made directly to our Saviour and an address made directly to Our Lady, and concludes with the formula: "Per Jesum Christum Dominum nostrum. Amen". Can we ask our Saviour to grant us something "through Jesus Christ our Lord"? Can we ask Our Lady to grant us something "through Jesus Christ our Lord"? The prayer (which is in Latin) is as follows:

> Omnipotens sempiterne Deus, qui pro nobis de castissima Virgine nasci dignatus es: fac nos, quaesumus, tibi casto corpore servire, et humili mente placere. Oramus et te, piissima Virgo Maria, mundi Regina et Angelorum, ut eis quos purgatorius examinat ignis, impetres refrigerium, peccatoribus indulgentiam, justis in bono perseverantiam, nos quoque fragiles ab instantibus defende periculis. Per Jesum Christum Dominum nostrum. Amen.

I find this prayer in the recently printed (1908: Desclée et Soc.: Romae, Parisiis, Tornaci) *Breviarium sacrarum virginum ordinis sanctissimi Salvatoris vulgo Sanctae Birgittae*" etc., p. 44.

II. The second prayer in question is a "Prayer to Saint Teresa", and makes its readers "offer unto" her "the Adorable Heart of Jesus" "in augmentation of" her "eternal joy and glory". Is this formula correctly conceived or phrased? The prayer is a long one, and I will submit only the first and last portions:

> Hail, through the most adorable Heart of Jesus, O Seraphic Virgin Saint Teresa! We rejoice in thy glory; we give thanks to our Lord for the favors and graces bestowed upon thee; we praise and glorify His Divine Majesty, *and in augmentation of thy eternal joy and glory, we offer unto thee, the Adorable Heart of Jesus.* O Blessed Saint! vouchsafe continually to pray for thy poor children . . . inflame our hearts with that divine love which wholly possessed thine . . . that we may worthily praise Him and with all the affections of our hearts say unto Him: Come, O sweet Jesus, draw us after Thee and we will sing Thy mercies forever. Amen.

I give this prayer (with indicated omissions which nowise disturb the logical connexion of the phrases or the thought) as I find it (except the italics) in a printed sheet bearing the announcement of an indulgence of 40 days granted by a bishop for its devout recital. The point which concerns theology is, I think, the offering up to St. Teresa of the Adorable Heart of Jesus. Another point, which is not theological but rhetorical, concerns the fragmentary quotation (ending with a sudden original turn): "Come, O sweet Jesus, draw

us after Thee"—an echo (doubtless running through the vague memory of the composer) of the exquisite and oft-quoted words of *Canticles* (i, 3): "Draw me: we will run after thee to the odour of thy ointments." As quoted in the prayer, however, this conclusion seems to have been forgotten, and the composer winds up with "and we will sing Thy mercies forever".

Both prayers (in my surmise that they are open to theological objections) illustrate the desirability of having prayers scrutinized carefully whensoever they do not emanate from a quarter above suspicion of devotional ineptitudes. Prayers are not easy things to compose. They require great skill—theological as well as rhetorical. I will not dwell further on this evident fact, lest my letter of inquiry become a stately article.

III. My third query may seem hypercritical. I trust it is not so, but only an implied plea for greater exactitude of expression in our devotional phraseology. Theologians are safe, of course, for they can distinguish and sub-distinguish, and find a correct meaning in many locutions which may nevertheless tend to mislead ordinary lay minds. The hymn for Matins of the feast of the *Apparition* (Lourdes), 11 February (a feast now extended to the whole Church), begins:

> Te dicimus praeconio,
> Intacta Mater Numinis,
> Nostris benigna laudibus
> *Tuam repende gratiam.*

I suppose "gratia" is here used in its classical meaning, and not in its restricted theological meaning. But I have come across the following translation of the first four lines:

> O Virgin Mother of our God,
> While we thy matchless glories chant,
> Do thou, in answer to our praise,
> *To us abundant graces grant.*

"Graces" would seem to have, in this connexion (and, indeed, ordinarily in devotional and doctrinal phraseology) its specific theological implications. And to ask Our Lady to "grant us abundant graces" might, if understood in a correct sense by the faithful, nevertheless unnecessarily offend against some theological bents of "our separated brethren". All things considered, would it not be well to translate the phrase—"show us favor in return for our praise"?

If prayers marked I. and II. are defensible, will some of your readers be good enough to explain the reason?

BEWILDERED.

THE ANTI-VIVISECTIONISTS AND THE VATICAN.

Under the heading of "The Rights of Animals defined by the Vatican" the American Anti-Vivisection Society publishes the subjoined statement, which originally appeared in a British journal, *The Englishman*. It was written by the editor and founder of that journal, Mr. C. J. Weld-Blundell, who is a Catholic, a graduate of Stonyhurst College and a near relative of the late Cardinal Vaughan. It appears that

Mr. Weld-Blundell had an argument with a Catholic priest, who contended, as many other priests and clergymen have done, that animals have no rights, and that consequently an act affecting them cannot be sinful. A few days later, Mr. Blundell, being in Rome, called on the late Cardinal Vaughan, and proposed to test the correctness of his views, which are those of the anti-vivisectionists everywhere, and of which he had already received partial corroboration through the congratulations of Belgian, French, and German dignitaries.

The Cardinal said to him: "The Holy Office will give a definite answer to any plain question of morals. You have only to set them out in Latin and put them in through my Dominican friend, Father Hickey, who is himself an expert canonist and jurist of that body."

Answers to Mr. Blundell's three questions were duly returned within a week in the affirmative:

1. *Have animals rights of any kind as against their masters or owners? Yes.*

2. *Does the Holy Office hold it to be sinful to torture dumb animals? Yes.*

3. *Does it hold such sin to be degrading and corrupting to the soul and disposition of the tormentor? Yes.*

In a further conversation at a later date with the learned Abbot who sat on the Commission, in answer to my query: "How comes it that the Church has made as yet no public and general pronouncement in the above sense?" the Abbot answered in these remarkable words: "The expansion or development of theological truth is constant, but extremely slow. The Church governs so many peoples of such diverse views and customs that her advance from particular or local to general is necessarily slow and cautious in the extreme. But France, Belgium, and Germany have already adopted the true views and are moving gradually in the true direction. It is but yesterday, remember, that the Church has been able to prevent men from doing injury to one another—the time for animals is only just coming."

It would add to the light thrown on the question of the attitude of "the Vatican" on the subject of vivisection, if we had the date and authentic (Latin) form of this assumed authoritative declaration. But even as it stands, in its informality without the signature of the Cardinal Secretary and the expressed approbation of the Sovereign Pontiff, which attestation alone gives official authenticity to the decisions of the Holy Office in matters concerning Catholic doctrine and morals, the declaration appears to be one to which every Catholic theologian may readily subscribe, if "the rights of any kind as against their masters or owners" be understood in the sense in which the advocates of anti-vivisection in common appear to understand the phrase. Catholic theologians, recognized by the Church as exponents of her moral code to-day, or for that matter at any time, condemn cruelty to animals; that is to say the wanton and unnecessary inflicting of pain upon creatures which God has given to man for the sole purpose of serving or benefiting him in ways conformable to the purpose of his creation. In this sense cruelty to animals is a violation of the rights of the animal. They are not rights in the strict ethical sense, which makes man's will independent of God's will; but they are rights in the sense which divine law claims for them; and we speak of such "rights" as we speak of the "virtues of animals", though there is a distinction in principle based upon man's having a rational (responsible) soul, whereas the animal soul acts upon instinct and under individual direction. To inflict pain upon any animal for insufficient reason is contrary to the Divine purpose, just as it is unjustifiable to inflict pain for insufficient reason upon man, although the standard of duty in both cases is of a different type, owing to the higher type of creation which man possesses.

The distinction is of course well known, and has been set forth by Catholic writers from St. Thomas (*Contra Gentiles*, III, 112) down to Cathrein and the authors of *L'Église et la pitié envers les animaux* and *Les droits de l'animal*. The difficulty which places at variance the opponents of vivisection and the Catholic theologian who objects to the term "rights of animals" arises, it seems to us, chiefly from the twofold use of the word rights, which confounds the ethical or schol-

astic *jus* with the term "right" in its much broader and naturally less correct application. It is as if a law student were speaking of legal redress, or a minister speaking of piety, on the part of a horse, although our Saxon kinsmen, the Germans, speak of "Thier-recht" and "Pferde-fromm".

In any case, we think that the answer of the Holy Office as above stated is quite in harmony with what any theologian who speaks to English anti-vivisectionists not of the extreme type, would say; in other words, animals have a right (to be properly stabled, and fed decently, and kept from wanton infliction of pain by their owners), and the responsibility for any violation of this right rests upon their owners. Furthermore, the Holy Office holds it to be sinful to torture dumb animals, as every child is told in its catechism. And there is no doubt in the mind of any theologian, whether he be a judge in the Holy Office or not, that the sin of wanton cruelty is degrading and corrupts the soul. But the infliction of pain may be necessary for animals as for men. It depends on the kind of necessity and the proportionate degree of pain inflicted, whether it be justifiable or not. That specialists at times lose sight of this twofold element is a weakness to which human kind is more or less prone in all directions.

READING, PREACHING, SINGING.

To the Editor, THE ECCLESIASTICAL REVIEW.

Some time ago there appeared in THE ECCLESIASTICAL REVIEW a paper by Father Nugent, C.M., on "Reading, Preaching and Singing" in Seminaries. The writer made unquestionably a strong plea for training in our schools, colleges, and seminaries. But incidentally he is rather severe on the teachers of elocution in these institutions, who, I imagine, are as devoted and capable in bringing their pupils up to a high standard of excellence in this branch of study as they are in any other department of the scholastic course.

It is quite true, I agree, that, despite the ability and zeal of teachers, the results obtained from the honest efforts to train students to read and speak correctly are wholly inadequate. But may not the reasons for such failure lie, at least in great part, elsewhere?

Father Nugent states that the students come to the seminary "with organs fully developed". It is not so easy to be sure of that. I know one who passed his course of studies with a reasonably good showing, but who was an "abominable reader". When ordained, he became quite a good preacher. Still he was such a poor reader that before going into the pulpit he found it necessary to memorize the Gospel. After doing this for many years he became accidentally aware that his eyes did not focus evenly. He had consulted an oculist who prescribed glasses, with the proper corrections, and after that he found no difficulty in reading in public. The optician informed him that from fifteen to twenty per cent of people have defects in their eyes, defects which in most cases could be rectified by proper treatment.

On another occasion the writer learned from the editor of a Dental Journal that 80 per cent of our children have defective teeth, and that very many have malformations of the mouth which impede perfect articulation. All these defects, he declared, would yield to treatment. A specialist on the ear, nose, and throat informs me that two-thirds of the people in the Middle West have defects of the vocal organs which can to a great extent be remedied. Arstan, a specialist in this line, writes that out of 4,080 patients whom he treated, 69 per cent had nasal obstructions.

In face of these figures, is it any wonder that there are so many poor readers and preachers? Is it fair to lay all the blame to lack of proper training?

In many cities the pupils in the public schools have their eyes examined by competent specialists. In some cities "Free Dental Stations" are established to treat the teeth of children and give instructions on the care of the teeth. Cannot a movement be started to have like attention given to the children in our parochial schools? Any how, should not the professors of Sacred Eloquence in our seminaries see what the oculist, the doctor, and the dentist can do with the "abominable readers", and more "abominable singers"?

MISSIONARIUS.

THE PROPOSED CHRISTMAS GIFT TO THE HOLY FATHER.

(The present year a most appropriate occasion for inaugurating the gift.)

To the Editor, THE ECCLESIASTICAL REVIEW.

Commenting on the timely suggestions regarding "The Holy Father at Christmas", may I ask kindly to be allowed an additional consideration?

The year 1911 is a most appropriate year for commencing our filial Christmas gifts. The enemies of the Church are preparing this year most grievously to heap insults upon the poverty of the august Prisoner of the Vatican. This year they commemorate the fiftieth anniversary of the beginning of the spoliation of the temporal power of the Holy See. We are told by Catholic journalists that all governments of the civilized world have been secretly instructed by the Masonic sect to send their representatives to Rome in the month of September of this year, and at the bidding of a Jew, Nathan, present mayor of Rome, the choice of the international fraternity, to join in the despicable provocations against the Vicar of Christ on earth, and against His Holy Church.

Our tokens of faith and love will be a noble protest against the workers of iniquity who plan the universal apostacy of nations.

The Holy Father has ordered Catholic Rome to keep in mourning during the blasphemous rejoicings of impiety, There will be no Consistory, no solemn receptions, no pilgrimages. This dignified attitude excites our admiration indeed, and is calculated to obtain even a greater hearing from the world than the most widespread organization of Catholic demonstrations.

Still, this holy device will deprive His Holiness of many a cheerful offering from the pious pilgrims. So much the greater, however, is his claim upon our generous assistance in his undertakings to restore all things in Christ.

Already Catholics of other countries have started to organize voluntary offerings. But the American clergy will be the first to spring a surprise on His Holiness by a substantial Christmas gift.

As to the spiritual gift, could there be an offering more ac-

ceptable than a Mass offered up on Christmas Day by all the priests of the United States for the intentions of our most beloved Pontiff, Pope Pius X?

SENTIENS CUM ECCLESIA.

A NON-COMPULSORY OFFERING TO THE HOLY SEE.

To the Editor, THE ECCLESIASTICAL REVIEW.

Two points in the above heading permit explanation. First, a word-critic might quarrel with the expression "non-compulsory offering", since an "offering" should be of its very nature "free", and one which is not free might better be styled *tax* or *tribute* (in the diplomatic sense of that word: "Millions for charity, but not a cent for tribute"). It is not easy to pick the right word; but the point insisted on in the title is that whoever gives shall not give from a sense of any other compulsion than "the compelling charity of Christ". "Vetus Romanus" indicates plainly the reason for this in his letter in the February number of the REVIEW (p. 228).

Secondly, the offering is indeed to be made to the Holy Father; but since it is to be used, not in his behalf, but in that of the central governing office of the Universal Church, the expression "Holy See" may perhaps better indicate this fact. It is not too small a point to bring out more clearly. It is the custom of unreflecting minds to center their affection about a leader rather than a cause; and this natural tendency of our animal nature to "follow the leader" (like little boys) or the bell-wether (like sheep) is somewhat unintelligently exalted into a supernatural virtue styled by its eulogists "loyalty", and startling conclusions are sometimes drawn that offend against elementary logic. I am not concerned just now with the question as to how this appeal to "loyalty" (to a person—even though he be the Holy Father, the Vicar of Christ upon earth) may affect the laity. The present question concerns the priesthood—a body of men carefully trained to logical standards, presumedly less obnoxious than other men to merely sentimental appeals and vehement iterations of such words as "generosity", "loyalty", "loving appreciation", and so on. We understand pretty clearly that glowing words like these sometimes cover exactions styled "offerings", and

that the person in whose behalf they are employed is the recipient of a purse evidencing a "loving appreciation" not wholly free of the suspicion of "fine-tooth comb" methods, and illustrating in a very peculiar manner the saying of our Lord, "To him that hath, it shall be given; and from him that hath not, even that which he seemeth to have shall be taken away."

In trying to avoid "invidious distinctions", Vetus Romanus found himself confronting the other horn of his dilemma, namely, that of a "voluntary cathedraticum", which he thinks would soon (or at all events ultimately) fail through apathy and neglect. I have a plan to offer which also might easily fail; on the other hand, it might succeed, and perhaps is worth trying. It comprises the two points emphasized by my title: (a) non-compulsion; (b) support of the Holy See. *Hilarem enim datorem diligit Deus.*

Let us try the experiment of having the offering wholly and certainly and most obviously non-compulsory. Let the possibility of invidious distinctions be utterly done away with. Let the appeal be, not to "loyalty", or to "generosity", or to "loving appreciation", but to a sense of duty, to a human sense of the fitness of things, to a business-like view of the business side of religion. Suppose such an appeal is made with all care for the proprieties of human intercourse and yet with a cogent presentation of the real need to be met in the present condition of the Holy See. How shall it be made in effect cogent, but not compulsory?

The medium through which the appeal is made and by which the offerings are accepted and acknowledged should not be diocesan, as it would not, in such a case, sufficiently secure secrecy and ensure the avoidance of invidious distinctions; also, it would stimulate rivalries between dioceses and possibly lead the way to invidious distinctions between dioceses, with unpleasantly associated rumorings about red hats, etc. The medium must be national. And, since already the American public is familiar with the vogue of sending subscriptions to deserving causes through the newspapers (which perfectly preserve anonymity when this is desired, and yet, under some pen-name, acknowledge the receipt of the money sent and thus relieve the sender's fears lest his subscription to the fund may have gone astray either in the mail or in the

pocket of some dishonest attaché of the newspaper)—since this process and medium is already common and a favorite one for Americans to employ, I have to suggest that the REVIEW lend its pages as such a medium of acknowledgment, and that its editor, as a gentleman of long experience in habits of honorable reticence and fidelity to the requirements of publishers' high ethics, should also be the medium of appeal to the priesthood. He need not do this personally; but his absolute control of the business of the appeal would ensure the absolute secrecy desired. The "Bureau" thus established by him would send to every priest (a) a brief statement of the actual needs of the Holy See in respect of finances, the smallness of the annual contributions or of the Peter's Pence to meet adequately these needs, the small proportion (even of this small contribution) due to American help, and so on (not omitting a gently-phrased reminder that priests as well as people have a distinct duty to contribute to the support of religion); (b) a printed slip containing an arbitrarily chosen number, letter, sign, or name, which could be printed in the REVIEW and be credited with the amount sent (in order that the priest may know that his contribution has not gone astray); (c) an enclosed envelope addressed to the Editor (this small but effective detail of convenience is sometimes omitted, with the result that a priest may "put the matter off" until a more convenient opportunity, and ultimately forget all about it). Such a system (which might be altered here or there in the interests of greater security of acknowledgment and identification of the sender *by himself*) would ensure absolute avoidance of invidious distinctions, would make its appeal to a priest's sympathies wholly and exclusively on the spiritual basis of his duty to religion and to the Church, would afford him an easily seized opportunity of discharging this duty and obligation of contributing to the support of his (Chief) Pastor, and would (let us hope, with the blessing of God) produce a fund which would be a very substantial help to the Holy See in administering the interests of the Universal Church. In avoiding the human appeal to "Loyalty", etc., etc., and in making only the divine appeal to Duty, may we not cherish a hope that a spiritual-minded body of men like the Catholic priesthood will feel native to the proposal, hospitable to the gentle pilgrim?

CIVIS SACER.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

RELIGION OF ISRAEL.

1. Theodicy. F. X. Kortleitner has given us probably the most complete and satisfactory work on the Theodicy of Israel in his book entitled *De Hebræorum ante exilium Babylonicum monotheismo.*[1] He first shows that monotheism was the religion of Israel even in the time of the patriarchs; next, we are told that the Hebrews never regarded the gods of the surrounding nations as true deities. In the third place, the author rejects the opinion that polytheism ever was the first or the legitimate religion of Israel; he, finally, denies that Israel's monotheism was either borrowed from its neighbors or developed out of a lower grade of worship. A number of questions of minor importance are grouped around these four main topics; the reader will hardly miss any subject that is at all related to the main question. In solving the difficulties against his theses, the writer indicates a number of solutions which are considered antiquated by the scholars of to-day; but this method of proceeding not merely shows the author's erudition, but gives us also an insight into the pertinent history of exegesis.

The need of such a work is rendered evident by the nature of other publications dealing with the same subject. The *Globus* (XCII. 256-258), e. g., contains an article on the phallus-worship among the Israelites and Babylonians. C. J. Ball [2] has gathered from Semitic, Egyptian, and Biblical antiquity everything tending to prove the sacred character of the ass, and arrives at the conclusion that, in spite of Josephus's denial, the ancestors of the Jews worshipped the ass. W. F. Bade does not descend so low as the two preceding writers, but he finds a multiplicity of sacred places devoted to Yahweh, and thence infers the existence of poly-Yahwehism in Israel (a Baalised Yahwehism), against which the Deuteronomist (e. g., Dt. 6: 4) wages war.[3]

[1] Innsbruck, 1910: Wagner.

[2] The Ass in Semitic Mythology: Proceedings of the Society for Biblical Archæology, XXXII. 64-72.

[3] Zeitschrift für alttestamentliche Wissenschaft, XXX. 81-90.

Fr. A. Lemonnyer, O.P., studies the question of the worship of strange gods in Israel from a Catholic point of view.[4] He first inquires into the origin of the cult of the "Queen of Heaven", and derives it from Assyrian influence without admitting any Aramaic intermediary. He next studies the Tammuz-Adonis worship mentioned in Ez. 8: 14. He rejects the suggestion offered by Jeremias that Tammuz and Ishtar are closely connected; hence the Tammuz worship cannot spring from this source. Nor can recourse be had to the zodiac, for there is no connexion between the zodiac and the northern temple gate (Ez. 8: 14). Another clue is found in Zach. 12: 11, which appears to indicate that the death of a king was mourned according to the ritual service of the Haded-Rimmon-Adonis cult; hence the acquaintance with the Syrian Adonis worship may have prepared the way for the inroad of the Tammuz cult into Israel.

Fr. Lemonnyer tries to explain the existence of certain forms of idolatry in Israel, and does it well; Fr. Mader, professor in the Seminary of Tivoli, Rome, deals with the question of human sacrifices among the Hebrew and the neighboring peoples, and is not quite satisfactory.[5] A double series of facts is incontestable: first, human sacrifices occurred among the Hebrews; secondly, the Pentateuch condemns them, and the prophets did oppose them till they were extirpated. What conclusion are we to draw from this? The evolutionist simply answers that early orthodox Yahwehism allowed human sacrifices, and that only in a more advanced stage of dogmatic and moral development the prophets of Yahweh opposed this kind of worship; the Pentateuchal laws against such practices only show the late origin of the Pentateuchal legislation. This is the answer of evolution; what does conservative criticism say? True Yahwehism always forbade human sacrifices; the sporadic occurrence of the practice among the Hebrews is nothing but an unlawful infiltration from the neighboring pagan cults. Fr. Mader endeavors to support this conservative answer, studying the facts as existing among the neighbors of Israel and among the Israelites themselves. He shows however more erudition than method; he makes his

[4] Revue des sciences philosophiques et théologiques, IV. 82-103; 271-282.

[5] Die Menschenopfer der alten Hebräer und der benachbarten Völker. Biblische Studien, t. XIV. fasc. 5, 6. Freiburg, 1909; Herder.

facts speak, instead of allowing them to speak for themselves. Hence the weakness of some of his conclusions. It will not generally be admitted that the sacrifices to Moloch crept in from Egypt rather than from the Chanaanites; for, in spite of the writer's contention, the evidence for the existence of such practices on the banks of the Nile is not conclusive. Still, the author has collected a great number of documents, and his main conclusions will find the approval of any impartial judge: human sacrifices were not the outcome of, but were rather forbidden by orthodox Yahwehism; the extirpation of such practices among the chosen people cannot be ascribed to any racial characteristic of the Hebrews, e. g., their leaning toward monotheism, nor to the geographical position of the people of God. The phenomenon can be explained only by a cause from on high. In this connexion the reader may find it of interest to consult Westphal's work *Jehovah*, translated and adapted by C. du Pontet under the title "The Law and the Prophets or the Revelation of Jehovah in Hebrew History from the earliest Times to the Capture of Jerusalem by Titus."[6]

2. *History*. Among the numerous publications which touch upon historical questions we shall confine ourselves for the present to three monographs written by Prof. J. Nikel. The first deals with the historical character of Gen. I-III;[7] it thoroughly investigates the sources and historicity of the Biblical account of creation, of paradise, and of the fall. The Professor believes that the two different accounts of creation in Genesis spring from the free way of the writers' conception, and that this again is dependent on the views of their contemporaries; the differences of view are not incompatible with inspiration; for the first and second chapters of Genesis may be regarded as being virtually tacit or implied citations. The revealed character of the creation-story shows itself in its sublime concept of God. In the second and third chapters the writer detects the influence of popular and even Babylonian tradition. Where the proper meaning of the narrative creates difficulties, he does not hesitate to suggest a symbolical, ideal explanation. The admission of such an ideal interpretation and the writer's progressive tendency enable him to lay the

[6] London, 1910: Macmillan.

[7] Weidenauer Studien III. Vienna, 1909; Opitz Nachf.

foundation for a primitive history that will satisfy circles of readers who do not claim to be strictly conservative.

Prof. Nikel's second pamphlet [8] deals with the early history down to confusion of language. The patriarchs from Adam to Noe find their parallel in the early Babylonian kings, and are taken from a primitive tradition. Bible and Babel are supposed to have had a common primitive form of the deluge story, based on a more than local occurrence. A Babylonian event appears to be the historical foundation of the story concerning the Tower of Babel, and the confusion of language shows that the diversity of languages is owing to a special Divine purpose.

The writer's third monograph deals with Moses and his work.[9] He proves the historicity of Moses against a certain sect of the critical school. Then he maintains that there was no polytheism in Israel, even before the time of the prophets. The covenant at Mt. Sinai is a real, historical fact; the same is true of the Mosaic legislation, and this latter is compared with the Code of Hammurabi. Prof. Nikel at times surprises his readers with hypotheses of the most modern kind and of a most ephemeral character.

3. Messianic Hope. The most thorough monograph on part of this question has been presented to us by Fr. Lagrange, O.P.[10] The work is divided into four parts: the first treats of the Jewish-Hellenistic writers; the second deals with the Messianic ideas in the Jewish apocryphal Apocalypses; the third considers the Messianic expectations of Rabbinic Phariseeism; the fourth treats of the Messianic ideas as applied to the existing and newly arising conditions. The author adds several documents by way of appendix; the reader will find them useful for the purpose of ready reference. The book was occasioned by a thesis of Loisy which found quite a number of adherents. It was said that the teaching of Jesus adapted itself to the general belief of the Jews of his time; that this belief was limited to the prophetic and apocalyptic tradition, and that, in its turn, this tradition comprised only our earthly happiness, and did not extend to the retribution of the just after death. Hence it was maintained that Jesus had

[8] Biblische Zeitfragen, 2. F. 3:54. Münster, 1909: Aschendorff.

[9] Biblische Zeitfragen, 2. F. 7:32. Münster, 1909: Aschendorff.

[10] Le Messianisme chez les Juifs (150 B. C.-200 A. D.). Paris, 1909: Gabalda & Cie.

preached penance only with a view to the imminent judgment and the consequent time of earthly happiness and perfect justice; in other words, he preached only a provisional moral doctrine. The subject of Fr. Lagrange's work is too vast to be summarized completely in a notice like the present. Considering the numerous difficulties of the questions treated, e. g., the many uncertainties or mere probabilities with which the student has to cope, it is a matter of gratitude that we have such an experienced guide as Fr. Lagrange through this thorny field. Let us hope that Fr. Lagrange will be able to give us soon a systematic presentation of the Messianic prophecies and their fulfillment in the New Testament.

A much wider field of Messianic hope is covered by Prof. E. Sellin in his study on the Israelitic-Jewish expectation of a saviour.[11] The author presents in beautiful language the history of the Messianic prophecies in their wider sense. He accepts the literary criticism of the Pentateuch, though he is, generally speaking, rather conservative in such questions. He has no sympathy for radicalism in exegesis; his pamphlet is indeed an apology for the traditional interpretation which he does not regard as a mere right scent. Accommodation however must not be regarded as really traditional exegesis. The writer is, at times, inclined to see too much in a Scriptural passage, e. g., in Gen. 5 : 28; but in general, his exegesis is clear, correct, and in some more difficult passages even catching (e. g., Is. 7 : 13). He finds that a personal Messias was expected even in the time before the kings. The main object of the writer is to show the development of the Messianic idea down to the most recent Old Testament period, though this development remained on the whole the special property of the Jews.

Other writers on the same subject are A. S. Peake,[12] L. Coulange,[13] A. Lémann.[14] Here may be mentioned a series of articles which appeared in the *Allgemeine evangelisch-lutherische Kirchenzeitung* (LXII, nn. 42-45).

4. Immortality. L. B. Paton contributed to the *Biblical World* (XXXV. 8-20) a study on "The Hebrew Idea of a

[11] Biblische Zeit- und Streitfragen, 5. Gross-Lichterfelde, 1909: Runge.

[12] Messianic Prophecy. London, 1910: Griffiths.

[13] L'Idée messianique. Revue d'hist. et de litt. rel., N. S. I. 131-143.

[14] Histoire compléte de l'idée messianique chez le peuple d'Israel. Lyon, 1909: Vitte.—L'idée messianique chez le peuple d'Israel. Univ. cath. LXII. 378-405.

future Life". He believes that the oldest idea of the soul among the Hebrews was identical with that prevailing among all primitive peoples. He feels convinced that there can be no question of strict immortality in spite of the belief that the soul existed after death and was endowed with superhuman powers. For the ethical and religious ground was still wanting. E. Podechard [15] briefly summarizes the funeral rites of the Hebrews, and infers from them that the Hebrews believed in a life after death. They manifest their sorrow, without practising real worship of the dead. Perhaps P. Torge has contributed the largest work on the subject of Jewish belief in immortality. He defines the terms connected with the question carefully and precisely. He presupposes the literary criticism of to-day, and endeavors to explain the development of ideas through the mutual influence of early Israelitic beliefs and the subsequent Yahwehism. The former furnished the assurance of the continuance of the soul after death: it dwelt near its former home, where it exercised its influence, and received divine veneration by means of sacrifices and a ritual cult. Yahwehism relegated the souls to Sheol, granted them only a shadowy existence, and diminished their worship to expressions of love and reverence. After the time of Jeremias, religious individualism led to a belief in retribution and a hope of personal immortality. The pessimism manifested in Ecclesiastes could not check this development. The reader will, no doubt, derive much profit from the work of Mr. Torge, though the author has allowed himself to be too much influenced by the theories of his predecessors especially in the question of ancestor-worship, and though he has at times given way to the modern weakness of constructing complete systems on small trifles.

5. *Origin.* As to the origin of Hebrew Religion, P. Curveilhier studies recent Oriental discoveries in their relation to the Bible,[16] and is glad to state that the evolutionary theory of the Hebrew religion has been refuted by our archeological finds. He agrees with A. Jeremias in opposing Delitzsch's denial of a revelation.

Prof. Driver publishes three lectures on the same question.[17]

[15] Les usages funeraires et les croyances relatives à la vie future chez les Hébreux. Université cath., N. S. LXI. 161-193.

[16] Revue du Clergé français, LVI. 385-397.

[17] Modern Research as Illustrating the Bible. The Sweich Lectures, 1908. London, 1909: Oxford University Press.

The first lecture gives a survey of the progress of discovery during the past century, and indicates some of the results gained thereby in the field of Scriptural knowledge. The last two lectures dwell more particularly on the new knowledge of the land of Chanaan. Toward the end, the Professor concludes that the discoveries of the last fifty years help us to understand better the resemblances and the differences between Israel and its neighbors. The resemblances extended to laws, institutions, customs, beliefs, and even to art. But in religion *magnum chaos firmatum est*: in Babylon there existed a vast religious literature; there were temples, priests, and sacrifices; there were prayers and hymns, and even penitential psalms. But if there were any souls who aspired after the true God, who sought to find Him and attain Him, the mass of the people was polytheistic; the priests were frequently only sorcerers, soothsayers, and fortune-tellers; a large part of the people's religious life was taken up with magic and superstitious practices. The religious institutions and practices in Babylon did not express and convey spiritual truths, as they did in Israel.

Similar conclusions had been reached before by Prof. E. Sellin, the celebrated explorer of Taanek and Jericho.[18] The author discovers numerous apparent points of contact and analogy; but everything changes and becomes discordant, if one looks below the surface. He compares the case with that of two men who look alike when seen at a distance, but who are wholly different when they are near. And this discrepancy extends to worship, law, history, individual morality, theology, theodicy, revelation, and the idea of creation. In some points, however, the Professor allows an unwarranted dependence of Israel on its neighbors. There is no good reason for supposing that the Hebrew *Nebi'im* who gathered around Samuel, Elias, and Eliseus, were a Chanaanite importation; the Babylonian Sabbath was as different from the Hebrew as the Roman *dies nefasti* differ from the Christian Sunday; unless the meaning of the word be corrupted, there can be no question of an extra-Israelitic Messias. Still, the main conclusions of Sellin are correct; he rightly maintains that "the little God of Jerusalem", as Smend called Yahweh,

[18] Die alttestamentliche Religion im Rahmen der andern altorientalischen. Leipzig, 1908: Deichert.

instead of dissolving in the pantheon of western Asia, has been changed by means of the excavations into the "Holy One of Israel" who reduces the other gods to their original darkness.

Prof. Mills, of Oxford, finds in the Avesta a number of parallels to the creed of post-exilic Judaism, and he explains them in an article contributed to the *Expository Times*[19] and entitled "Identity in Creeds without Historical Connection."[20] Both post-exilic Judaism and the Avesta know a unity of God, a Holy Spirit, and even a Trinity; in both we find an angelology, an immortality of the soul, a Satan, a fall of man, a soteriology, a virgin birth, a temptation and victory, a resurrection, a forensic judgment, a millennium in a paradise, a heaven, and a hell. Besides, the Zoroastrian creed is older than the Jewish, dating back to about ten centuries before Christ, while the Jewish is post-exilic; the Avesta belonged to millions of believers, while the Jewish creed counted its adherents by the tens of thousands. Thus the Christian finds himself a fully developed Zoroastrian; did he not inherit post-exilic Judaism? But Prof. Mills is not impartial in his treatment of the Avesta and the Bible; he is fully convinced of the high antiquity and the authenticity of the Zoroastrian doctrine, but he is highly sceptical with regard to the authenticity and the integrity of the Biblical writings. Besides, there is good authority for the belief that Cyrus and his successors were Mazdeans rather than Zoroastrians, and that their god was a purely national one, but not the One God. Here, too, we must keep in mind that the surface-resemblance between the Zoroastrian creed and that of post-exilic Judaism far exceeds their real similarity; both must be analyzed minutely in order to find out the truth of Prof. Mills's contention. Without denying the existence of certain analogies between the two creeds, we must wait for the final verdict of special students before basing any solid argument on it. Meantime the articles by Fr. Lagrange on the religion of the Persians[21] will be found most interesting by the student of this question.

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[19] Dec., 1909, XXI, pp. 134-136.

[20] Cf. Avesta Eschatology Compared with the Books of Daniel and Revelations. Chicago, 1908: The Open Court Publishing Company.

[21] Revue biblique, 1904, 27 ff., 188 ff.

Criticisms and Notes.

CHRIST IN THE CHURCH. A Volume of Religious Essays. By Robert Hugh Benson. New York, London, Bombay, and Calcutta: Longmans, Green & Co. 1911.

In this volume that prolific and talented writer, Father Benson, has given us a valuable piece of apologetic that will serve, as good apologetic does, not only to enlighten non-Catholics, but to give Catholics themselves a deeper insight into their religion, and a greater appreciation of the immense privilege of belonging to the Church. Undue Individualism is a temptation from which none of us is exempt. It is another name for selfishness; and it effects the spiritual life to the great detriment of those virtues of charity and self-sacrifice that ought to be conspicuous in those who are truly members of Christ and of one another in the solidarity of the Church Catholic. Against this spirit the whole of Father Benson's book is an eloquent, and, let us hope, will be for those who read it an effective, protest. For his work consists of more than mere argument—though the argument is solid and taking; it is full of spiritual lessons for Catholics, as well as persuasive arguments for those outside the fold. The author presents the Church to us as Christ's own Body, identified with Himself, living over again His Life, so that in Her the Word Incarnate continually toils, suffers, dies, and rises again. It is the idea of Saint Paul. It is the idea which has led some theologians to give to their treatise *De Ecclesia* the subtitle "Continuatio Theologiae de Verbo Incarnato,"[1] and which made St. Augustine say, "Christus et Ecclesia non duo sunt Christi, sed unus Christus."

"While Protestants," writes Father Benson, "find in the individual life of Jesus Christ in the Gospels the record of the sum of all His dealings, and in His words 'It is finished' a proof that Revelation is concluded and Redemption ended, Catholics believe that there is a sense in which that ending was but a beginning, an inauguration rather than a climax. For, while Protestants hold that there is no vital need of a Church, except in so far as a human society is convenient and even necessary for the carrying out and organizing of the energies of individuals, Catholics believe that the Church is in a real sense the Body of Christ, and that in the Church

[1] E. g. Billot. De Ecclesia. Rome. 1898.

He lives, speaks, and acts as really (though in another sense and under other conditions) as He lived, spoke, and acted in Galilee and Jerusalem" (p. 9). Again, expressing the same truth in other terms: "Catholics believe that as Jesus Christ lived His natural life on earth two thousand years ago in a Body drawn from Mary, so He lives His Mystical Life to-day in a Body drawn from the human race in general called the Catholic Church; that her words are His, her actions His, her life His (with certain exceptions and restrictions), as surely as were the words, actions, and life recorded in the Gospels: it is for this reason that they give to the Church the assent of their faith, believing that in doing so they are rendering it to God Himself. She is not merely His viceregent on earth, not merely His representative, not merely even His Bride: in a real sense She is Himself" (p. 10). Thus, "the written Gospel is the record of a past life; the Church is the living Gospel and record of a present life . . . here (in the Church) Christ reproduces in century after century and country after country the events and crises of the life He lived in Judæa. . . . He is born here, lives, suffers, dies, and eternally rises again on the third day. Jesus Christ is the same yesterday, to-day, and for ever" (p. 11). Besides giving the Scriptural authority, which is abundant and unquestionable, for this view of the identity of the life of the Church with the life of Jesus, our author makes ingenious use of a modern scientific view to illustrate his thesis.

"Every organic body—the body, let us say, of a man or a dog—may be regarded under two aspects. First, it possesses its one single and unique life, that may properly be called the life of the body, beginning before birth, and ending at that moment called death. Yet, sheltering, so to speak, under this unity—in fact contributing to it—are lives whose number is beyond computation, viz., the lives of the innumerable 'cells' that compose the body. These cells are continually coming into being, living each its life, and finally dying and passing away with the destruction of the tissues, yet in no sense interrupting by these changes the one continuous life of the body as a whole" (p. 14).

This physical illustration, Father Benson admits, may seem a little forced, yet, "if this is true of physical life, literally and actually, it is surely not unreasonable to expect that it should be true also of spiritual life" (p. 17). Although, whilst admitting the usefulness of this illustration *as* an illustration, we may not be inclined to lay much stress upon it as a regular argument from analogy, this does not detract from the persuasiveness of Father Benson's arguments as a whole.

The main thesis of the work is thus expressed by the author:

"This, then, is my object in these papers, to speak of the Church on the hypothesis that she is the Body of Christ in very truth, that what she, as an organism, and not merely as a conglomeration of faulty units, does, says, and lives, is the action, speech, and life of Jesus Christ. If I am able to show a strong presumption that this is so, that the Life recorded in the Gospels is reproduced with inimitable fidelity in the life of the Church, and that the characteristics of that life are the characteristics of a Divine Life, I shall also have established a presumption that she is indeed what she claims to be, the one and unique organ of Divine Revelation. It is necessary therefore to keep this point of view in mind, at least as a hypothesis, throughout. Alexander VI may have been a very wicked man; that does not affect the argument. Catholics may, very often, be very stupid and unspiritual; that does not affect the argument. Transubstantiation may be a very difficult doctrine; it may appear to some that the worship of Mary, as they understand it, is degrading, or the practice of confession humiliating; there may be excellent explanations for the miracles of Lourdes, or the ecstacies of St. Teresa, or the predominance of the City of Rome—all this does not affect the argument in the very least. It is necessary to remember that all these things may seem facts, and yet the Church may be the Body of Christ, and He its soul and its supreme Life. Sins of omission and commission on the part of Catholics, stupidities, misunderstandings, apostacies, ignoble and unfashionable circumstances, countless failures, tragedies, comedies and even screaming farces—these simply do not touch the matter at all. Our Lord was betrayed by one Apostle, repudiated by another, and forsaken by the rest; He was the fool of Pilate's court, the butt and buffoon of Herod's. Even when He lived on the earth in the days of His flesh, 'His visage was more marred than any man's, and His countenance more than the sons of men'."

Of the many good things which give value to Father Benson's book, not the least is this lifting up of the subject above mere side-issues such as he mentions, which will lose their power to create difficulties in the minds of sincere inquirers when they shall have been led to view things from the author's standpoint. May we add, also, that his whole line of argument is happily far removed from that once adopted by many well-meaning defenders of Catholicism, an obstinate shutting of the eyes to undeniable abuses and lapses due to the human element in the Church, which would long ago have destroyed her had she not been also divine.

After laying down his thesis, that Christ lives on in His Church, our author goes on to show in detail how the Church's life answers to the Life of Jesus in the Gospels; and the attitude of the world

to the Church is precisely that of the same world to Christ Himself. The treatment of the theme is ranged under three heads—Life and Ministry; Passion and Rejection; Failure and Triumph. Those who come to Church now are of the same class as those who came to Christ, "the extremely simple, and the extremely shrewd and thoughtful," represented by the Shepherds and the Wise Kings. "I do not mean," Father Benson tells us, "that all the stupid people and all the clever are to be found among Catholics, and in no other company, but simply that it is amongst these two classes, as a whole, that the characteristic Catholic is usually found. But the great mass of the tolerably thoughtful, the tolerably educated and intelligent, and more especially those who are content with their knowledge, and are unaware of its limitations—in fact, what may be called without offence the bourgeois mind remains completely unaffected" (p. 47). Under the division "The Hidden Life," we have brought out the insistence of the Church on the life of prayer, and of the superiority of the contemplative life to all others, after the example of Her Master Himself, who spent so many years at Nazareth and commended Mary above Martha.

Space will not permit us to follow Father Benson through his admirable drawing out of the parallel between the Life of Jesus and the life of the Church in the Temptation, the Public Ministry, the Miracles. In Part III, under the title "Gethsemane", we have a short but illuminating presentment of the Church's appreciation of the value and use of pain and sorrow. This section is full of true consolation for the afflicted, apart from its bearing on the thesis of the book. In the Passion, various classes of those who hate, or ignore, or persecute, or betray the Church are compared with their original types in Judas, Caiphas, Pilate, and Herod. The Way of the Cross, the Crucifixion and apparent utter failure of Christ, His Death, Burial, and His unexpected, uncredited Resurrection, are all shown to have their ever-repeated analogies in the history of His Mystical Body, analogies so close, so remarkable, so detailed, that they can have no reasonable explanation apart from that identity of the Church with Her Divine Master which it is the object of the book to exhibit.

As we have already implied, not only will *Christ in the Church* be found valuable for apologetic purposes, but also it has a lesson which Catholics to-day, particularly in Protestant countries like England and America, will do well to lay to heart for their own encouragement and spiritual good. We suspect that many a useful sermon will be developed from Father Benson's suggestive pages. They will give much food for thought. To those familiar with the writings of this gifted author it is not necessary to say that he is

a past master in the "art of putting things", so that old truths in his hands come before us in a new and almost startling light. There is a list of *Errata* which must be attended to in reading the book; a useful summary of previous chapters now and again helps one to keep the argument in mind; and the theme of the whole work is summed up in a conclusion of appealing beauty and strength which only considerations of space force us to omit from our quotations. These papers were originally delivered in sermon form in the Church of San Silvestro-in-Capite, Rome, during the Lent of 1909; in the Carmelite Church, Kensington, during Lent, 1910; and in a private house, Boston, U. S. A., at Eastertide of the same year. The book has the *nihil obstat* and *imprimatur* of the diocesan authorities of Westminster, England.

A DIPLOMATIST'S WIFE IN MANY LANDS. By Mrs. Hugh Fraser. With frontispiece. Two volumes. New York: Dodd, Mead & Co. 1910. Pp. 354 and 324.

Ordinarily the REVIEW is not interested in works that recount diplomatic experiences of a political kind, particularly when they bear the sign manual of a diplomatist's wife. For, although ecclesiastical politics is not a thing unknown, nay, is the worst of all brands of politics bound up with the history of morals, we avoid discussing the theme for the same reason that forbids the discussion of immorality in the home circle where the aim is education and edification. But the two volumes before us are of quite another sort. They tell of good morals, recount an instructive history, an entertaining story, and make excellent literature, such as one might expect from a sister of the late Marion Crawford, who had with him equal opportunities of education and not very different gifts of intellect and heart to make that education bear good fruit. Indeed, in some respects Mary Crawford Fraser is much superior to her versatile brother. She was not known as a writer until after her husband's death. Then she published in quick succession *The Brown Ambassador,* 1895; *Palladia,* 1896; *A Chapter of Accidents,* 1897; *The Looms of Time,* 1898; and in the following year the three volumes which marked her name as that of an author of rare power of observation, manifold and noble sympathies, and singular grace of expression. *A Diplomatist's Wife in Japan, Tales of New Japan,* and *A Splendid Porsenna* were followed by other volumes not less interesting, though perhaps less popular than these.

Mrs. Fraser tells what she has seen in Italy (she was born in Rome) of the Protestant faith, which she retained until ten years

before her husband's death. In 1884 she became a Catholic. After her marriage she had opportunities of living in the inner circles of the various courts of Europe. Then she accompanied her husband, the English ambassador, to Japan, to China, to South America; traveled and lived in the United States, and had opportunities of seeing, comparing, hearing, and forming judgments about things, conditions, and men, rarely accorded to a single individual.

We gather from the pages of these two volumes the most delightful fruits of these her opportunities and experiences. Few great figures on the stage of European politics, letters, science, and art which are not to be found here depicted in colors so vivid and attractively real as only personal relations and a spirited intelligence in a gifted artist can produce them on the historical canvass.

What makes the work interesting and valuable to the student of ecclesiastical contemporary history is that we get here a series of portraits of great ecclesiastics whose motives and deeds have been partly misunderstood and conventionally misrepresented. Mrs. Fraser is not an apologist of, though a convert to Catholicism; but she furnishes incidentally many correctives in regard to the judgments passed on the actions of such men as Popes Gregory XVI and Pius IX. "Rome in the late Forties" is a chapter that derives a pleasant light from the details also which Mrs. Fraser gives of the Crawford family life, since her father was somewhat implicated in the political struggles of that time as a member of the Civic Guard, which was called to defend the ancient city of the Cesars. The account of Cardinal Antonelli, "the worst hated man in Rome," and her meeting with him in the Vatican; the incident of "the Cardinal's Ring Box", and her impressions of and encounters with such men as the Abbé Liszt, Prescott, Lowell, the elder Agassiz, Bayard Taylor, Generals Grant, Sherman, McClellan, Longfellow, and a host of Italian and Continental worthies, are of a kind to make the reader feel both the candor of her account and the correctness of her perceptions. The Old-World experiences related in the first volume, and set forth with objective but withal singularly fascinating form, are probably those that will engage the attention of ecclesiastical readers, because they deal with a history which offers immediate points of contact with Catholic traditions such as are bound together in the last era of the temporal power of Pius IX. The opening chapters of the second volume conclude this theme. Life at the Court of Austria and the tragic and the joyful incidents of nearly thirty years ago are recounted at the end of the second volume, which is largely devoted to the author's experiences in China. The present review does not lend itself to quoting from these interesting volumes; suffice it to have indicated its scope and general worth as

entertaining reading of actual modern history in which the cleric is likely to find instructive recreation.

HISTORY OF DOGMAS. By J. Tixeront. Translated from the fifth French edition by H. L. B. Vol. I: The Ante-Nicene Theology. St. Louis, Mo.; London, and Freiberg, Brisg.: B. Herder. 1910. Pp. x –437.

When one is asked to recommend a history of Christian dogma that may supply an antidote to the rationalistic virus pervading the well-known work by Harnack, one is at a loss for an answer. Outside the French and German languages there is no work by a Catholic scholar that can be recommended as a counterpoise to the Handbook or the Outlines by the learned Protestant professor at Berlin. Fortunately the present translation of Professor Tixeront's *Histoire des Dogmes* will go far toward making good our deficiency. The corresponding volume of the original work has already reached its fifth edition, a proof that the work supplies a demand even in French, in which language there is otherwise no dearth. It is not at all difficult to discern the reason of this rapid and relatively wide popularity, popularity, that is, in relation to the world of scholars and students. It rests on the thoroughness of research, the comprehensiveness of material, and the perspicuity of method and style that characterize the work throughout.

The author is familiar with the entire range of the pertinent literature, early and recent. He goes back to the original sources, and sifts the latest speculations. Being a Catholic and a priest, he brings of course to his task the instincts of faith which unerringly discern the true teaching of the Church who, like her Founder, is the same *heri et hodie*. On the other hand, being an expert critic and an accomplished historian, he is able to segregate the human and the traditional developments from the original divine germ and content, to point out the genuine providential evolution of doctrine in the midst of the manifold gropings and wanderings of the human mind. His work therefore, while solidly religious, is no less scientific and historical. The portion covered by the present translation follows the progress of Christian doctrine up to the eve of Arianism and the Council of Nicea. Opening with a survey of the religious, philosophical, and moral doctrines in the Greco-Roman and the Jewish world, wherein Christian teaching first appeared, he outlines that teaching, the teaching of Christ as attested first by the Apostles and then by the Apostolic Fathers. Then come the first deformation by the heresiarchs of the second century: the doctrinal struggle with heathenism and the rise of the Apologists; the influence of St. Iren-

aeus and Melito; the early theological systems in the East; the Christological and Trinitarian controversies in the West at the close of the second and the opening of the third century; the beginnings of Latin Theology; the question of Penance and Novatianism; St. Cyprian and the Baptismal controversy; Theology in the East from Origen onward to Nice; the Eastern heresies at the close of the third century; the Western theologians about the same time; the eve of Arianism. These are the main outlines of the volume. The method of treatment is mainly synthetic, that is the substantial content of Christian doctrine is presented *in globo* as it comes under the above headings. For the benefit of theological students who desire to follow the history of any individual doctrine, an analytical index is provided. Thus, for instance, by referring to "Baptism", one can trace the teaching thereon from the words of Christ and the sayings and doings of the Apostles up to the close of the third century; and so with the other doctrinal topics.

The whole is a profound and a solidly learned product of historical and critical research. We wish we could speak as enthusiastically of the translation. The most we can say is that it has every indication of being faithful, and that it is sufficiently clear. We have met with no sentence that is not perfectly intelligible. On the other hand the original deserved a better English rendition. The style is too often Frenchy. Take for instance the first sentence of the Introduction: "The primary meaning of the word dogma is that of a command, a decree, a doctrine *which forces itself* upon us" (p. 1). The clause here italicized is doubtless a literal translation of the French reflexive verb, but surely a dogma does not *force itself* upon us; it is *forced upon us*, that is imposed on the mind for its assent by authority immediately or mediately divine. When will our translators realize that a knowledge of the idioms and the *genius* of English as well as French is essential to do any worthy rendering from the latter into the former?

TOWARD THE ETERNAL PRIESTHOOD. A Treatise on the Divine Call. Compiled from Approved Sources. By the Rev. J. M. Lelen. St. Louis, Mo.; London and Freiburg, Brisg.: B. Herder. 1910. Pp. 116.

THE PRIESTS OF MARY. Statutes, Interior Life, Apostleship. Adapted from the French by the Rev. T. McGeoy, P.P. Dublin: Browne & Nolan. 1909. Pp. 82.

The first of the two booklets here recommended to aspirants to the priesthood and to young priests who are willing to cultivate by their

mode of living a special attraction in others toward the service of the sacred ministry, has been already referred to by us on a former occasion. It is good reading for youths who show signs of a vocation, and it furnishes valuable suggestions to the priest who would foster vocation in others. There is little in it of what may be called a book; but that is the chief reason why we recommend it, since it serves its purpose better as a pocket pamphlet than otherwise.

The Priests of Mary is an invitation to join a band of secular priests who, under the direction of the "Prêtres de Marie" founded by the Blessed de Montfort, have associated themselves for the purpose of honoring Our Blessed Lady in a special manner by the voluntary observance of a fixed rule of life. We have already in the United States several organizations of secular priests whose aim is to sanctify their sacerdotal lives by developing the spirit of regularity in pastoral service. Such is the aim of the *Apostolic Union of Secular Priests* of which the Rev. Thomas F. Myhan, New York, is the General Director in the United States. Other associations with special aims are the *Priests' Eucharistic League* and the *Priests' Total Abstinence League*. But the existence of these unions offers no ground for undervaluing the aim of the "Priests of Mary," whose twofold object is: "to sanctify their sacerdotal life by the practice of perfect devotion to Mary, as taught by the Blessed de Montfort; and to make this devotion the great means of rendering their Apostolate successful in establishing the reign of Jesus Christ, through Mary, both in individual souls and in families and congregations." The organization consists not only of priests, but also of clerical students. Those who want to know how to affiliate should send for Father McGeoy's little booklet.

THE PRIESTHOOD. A treatise in six books. By Saint John Chrysostom. Translated by the Rev. Patrick Boyle, C.M. Dublin and Waterford: M. H. Gill & Son; London, Manchester, and Glasgow: R. & T. Washbourne; New York, Cincinnati, and Chicago: Benziger Bros. 1910. Pp. 131.

St. John Chrysostom's treatise, setting forth the dignity, duties, and responsibilities of the priesthood, has long been recognized as a classic in the original. It was written soon after the Saint's election to Sacred Orders and takes occasion of St. Basil's consecration and the escape of Chrysostom from the episcopal dignity, to duscuss the responsibilities of the latter office. It deals therefore largely with the duties of bishops as conceived in the early ages of the

Church, but shared in subsequent times by the pastoral clergy in general. Apart from its value as an ascetical treatise it has the attractiveness of an historical narrative in which the Saint sketches the life of his friend Basil as well as his own, partly in the form of dialogue, partly as an eager apologist whose beauty of diction pleases the poetic sense whilst his arguments appeal to the logical mind.

Father Boyle's translation is well done and sacrifices nothing of English form in the endeavor to express the thought conveyed by the Greek idiom. It is the second edition, and in it the author has taken occasion to compare the Migne text with the more recent corrections made by Dr. Arbuthnot Nairn of Cambridge.

CHRISTIAN MYSTERIES or Discourses for all the Great Feasts of the Year, except those of the Blessed Virgin. By the Right Rev. Jeremias Bonomelli, D.D., Bishop of Cremona. Translated by the Right Rev. Thomas Byrne, D.D., Bishop of Nashville. Four vols. New York, Cincinnati, and Chicago: Benziger Bros. 1910.

CATHOLIC THEOLOGY or the Catechism explained. By the Rev. D. I. Lanslots, O.S.B. St. Louis, Mo., London, and Freiburg, Brisg.: B. Herder. 1911. Pp. v–622.

The clergy who have used Bishop Bonomelli's *Homilies* on the Sunday Epistles and Gospels have confirmed the judgment passed upon the work in the REVIEW, namely that it is "solid and usable . . . they are homilies that explain . . . that illuminate and bring out the literal meaning of God's word" (January, 1910). Those who have made practical test of the work have doubtless looked forward to the fulfillment of the author's promise to publish a companion work treating of the festivals of the Church; since the preceding volumes were confined exclusively to the Sundays and omitted even the festivals that occur on Sundays, such as Easter, Trinity, and Pentecost. The fulfillment of that promise is contained in the work here under notice. The subtitle is sufficiently comprehensive to indicate the limitations of the undertaking. Our Lady's festivals are not included, they being probably reserved for a separate treatment.

The method followed in the work at hand differs notably from that employed in the *Homilies*. The simple plain exposition yields here to the more elaborate "discourse". This of course conforms with the nature of the subject-matter—the Christian mysteries demanding a more reasoned out, discursive and theological development. The style too is of course correspondingly more elevated and rhetorical.

The Christian mysteries are considered from diverse points of view, the author thus developing their doctrinal content and some of their manifold bearings. For instance, there are eight discourses on the Nativity of our Lord, in which the fittingness, the time, the anticipations of the Incarnation as well as the birth, the Divinity of our Lord, and the great principles which His infant life embodied, are set forth. There are seven discourses on the Epiphany wherein the mystery is shown as illustrating the history of the Church, the spheres of science and faith, religious worship, religious indifference, and so on. Easter has eight, Pentecost twelve, the Blessed Eucharist eight discourses. We mention these figures as suggesting to the clergy the rich abundance of material supplied in the volumes. Every one may not find every discourse to his liking, but he will be an exacting critic who cannot find something and indeed much that he both needs and wants. One feature of the work will universally commend it, its wealth of apposite imagery. The author has the happy art of selecting the simile, the picture, the analogy which make the abstract concrete, which reaches the understanding through the sense and phantasy, an art that helps the pulpit no less than the pew.

The translation, it needs hardly be said, is, like that of its predecessor, unusually well done. The English is idiomatic, clear, and, barring an occasional alliteration, smooth and harmonious.

Catholic Theology may seem a somewhat ambitious title to bestow on a book devoted to an explanation of the catechism. However, Father Lanslots in the work thus entitled has subsumed under catechetical questions and answers so much systematic doctrine that the book may be said to make good its claim to the name. Solidity and clarity are its dominant traits throughout. The anecdotal element, so important in a work of the kind, doubtless because of spatial limitations, has not been included. This, however, the reader can supply from Father Chisholm's abundant repertory, *The Catechism in Examples* (5 Vols. Benziger, N. Y.). The wisdom may be questioned of introducing the legendary ascription of the twelve articles of the Creed to the individual Apostles, one article to each, even though the justification for so doing be the saying of "some authors". Such legendary matter detracts from the dignity of Catholic Theology no less than from the scope of a catechism. The book is honored by a short preface by Abbot Gasquet, in which he emphasizes the Church's solicitude for the religious education of youth, especially in these days, and concludes by saying that the "Holy Father strongly insists upon the duty of giving simple, but carefully prepared instructions on Christian faith and practice. The present

book, an explanation of the Catechism of Baltimore, has been drawn up to help priests and others to give these necessary instructions. Its purpose specially is to show that what God's law requires of us is no hard and impossible task but 'a reasonable service'." We gladly make our own the commendatory words of so eminent an authority.

A PRIEST AND HIS BOYS. From the French. By Alice Dease. New York, Cincinnati, Chicago: Benziger Bros.; London, Manchester, Glasgow: R. & T. Washbourne. 1910. Pp. 141.

Few priests especially interested in the education of boys are likely to take up this little volume without getting from its reading an added impulse to draw to them the young lads who need but the kindly leading hand of a spiritual father to make them the strongest bulwark of good in Church and State. The excellent young priest, who with a certain predilection occupied himself with the boys in his small country parish, derived the keenest joy from his efforts. They were of course French boys, and their talk and ways are not quite the same as those of American lads of the same age; but they were boys nevertheless, open to all those influences and generous impulses which lead to the practice of virtue and the development of a manly Christian spirit. Despite the fact that there is a local coloring in the stories which the abbé tells of his boys, there is nothing prosy about them. He simply records the incidents of their simple words and actions from day to day; and these take on a most interesting, often a dramatic, coloring of enthusiasm, revealing unsuspected traits in the hearts and minds of the young. He begins the formation of the Blessed Virgin's Sodality with but two or three boys, who soon draw others by their earnestness. Incidentally the stories give an insight into the conditions of Catholicity in certain country districts of France, and help to account for the deplorable indifference of the peasantry to religion. Here, not only the men, but more often the mothers lack those finer moral instincts which ordinarily give to women a predominant influence in the development of the child's religious habits. Our young priest demonstrates the only possible way to purify the family atmosphere and awaken a sensitiveness to higher ideals in the hearts of a people, large sections of whom have become callous and materialistic in the mechanical effort of gaining their bare livelihood by herding cattle and tilling the poor ground.

It is an instructive lesson which the volume offers in simple but unquestionably attractive fashion, for priests—especially young priests, seminarists, teachers, and parents. The translation is quite

good, though in passing we may mention that *congrégation* in French is used to designate *sodality* in the book and not our English word "congregation".

EN PENITENCE CHEZ LES JESUITES. Correspondance d'un Lycéen. Paris: Pierre Téqui. 1910. Pp. 348.

The abbé who wrote *A Priest and his Boys* tells us in his preface or dedication that "the stories I have told really happened. Most of them took place last winter, all of them within the last three years. The heroes of the book are the children of a small country parish in France."

The present volume *En Pénitence chez les Jésuites* is likewise the record of a boy's experiences at a French Jesuit College. It is written by a layman who, in his preface, states: "Ceci, n'est pas un roman: c'est une histoire vécue." Unlike the diary of Monsieur l'abbé writing of "his boys", it covers two years of the normal course of Rhetoric and Philosophy as a Jesuit pupil, and it gives the impression, in letters and diary notes, of a young student who after having spent some years at the public lyceum finds himself, contrary to his own wishes, transferred into a new atmosphere which he characterizes in a letter written to a student friend at the lycée as a real misfortune and as the beginning of prison life. Gradually his standpoint changes. He honestly tells his anxious friend what happens from day to day, whilst he is informed about the goings on at the lyceum. The correspondence between the two youths constitutes a history of the educational methods of the State school with its neutral instruction and the infidel leanings of its professors, as contrasted with the systematically arranged training under the Jesuits by which the character is moulded and ennobling principles are injected to serve as safeguards of the moral and intellectual life. The correspondence of the two boys is supplemented by letters to and from the parents and relatives of young Paul, in which we see the student life in Jesuit colleges depicted in natural and instructive outlines of which reflection, prayer, self-correction, study, recreation, and the gradual development of a spiritual life through assimilation of the ideals set forth in the familiar intercourse with the heroic figures of the Society of Jesus, form the chief elements.

The writer, Monsieur Paul Kerr, reviews the facts of his youth, here published for the guidance and edification of French parents, after more than twenty years, at a time when he is confronted by the serious question of providing his own boys, as a responsible father of family, not merely with an honorable mode of livelihood, but

with every other safeguard for their future happiness. He answers it without hesitation. Although enjoying a respected and influential civil service position which invites him to cast his lot with the anti-religious tendencies of his government, he declares his determination to fight for the cause of religion to the very last. "Le gouvernement actuel, qui ne m'inspire pas plus de crainte que d'éstime, peut être assuré d'avance que je combattrai de tous mes moyens d'honnête homme sa politique odieuse." This he writes in March of 1903, whilst he gives us in the letters of his youth, a quarter of a century earlier, the causes that had fashioned his mind and heart to this determination. A number of other letters, written at the present date by former pupils of the lyceum and witnesses of the difference between its educational processes and those of the Christian and particularly the Jesuit schools and universities of France, throw additional light upon the sad injury done to Catholic youth by the suppression of religious colleges.

NONE OTHER GODS. By Robert Hugh Benson. St. Louis, Mo., London, and Freiburg, Brisg. : B. Herder. 1910. Pp. 477.

DER HERR DER WELT. Roman von Robert Hugh Benson. Autorisierte Uebersetzung von H. M. von Lama. Mit Porträt des Autors und einer Einleitung. Regensburg, Rom, New York und Cincinnati : Fr. Pustet & Co. 1911. Pp. 527.

The astonishing fertility of Father Benson's creative genius, evident in the production of his numerous writings, apparently without effort, upon widely different topics, is less remarkable perhaps than the peculiar quality of spiritual aim and the form he gives to that aim, which characterizes all his work. History, philosophy, art, fiction pure and simple, alternating with the commonplaces of English domestic and mostly collegiate life, furnish him hobbies upon which to ride down the conventional standard of social excellence and the perfunctory exercise of religion, much in the same way in which Mr. Mallock or Mr. Chesterton combat the conventional modes of modern intellectual activity in its seeming search for truth. The deep realization of the supernatural forces which control the movements of the religious world despite its centrifugal tendencies causes his criticisms of men, often cynical, yet not without evident charity, to take on the nature of weird prophecy, supported by deep reaches into mystic theology and by an asceticism that suggests the philosophy of the Precursor.

None other Gods is the story of a young Cambridge University stu-

dent, son of a nobleman, who unexpectedly becomes a Catholic. The way in which he announces the fact to Jack Kirby, his closest friend, with whom he had been intimate at Eton and Trinity, is characteristic.

> He had marched into Jack's rooms in Jesus Lane one morning.
> "Come to Mass at the Catholic Church," he said.
> "Why, the ———," began Jack.
> "I've got to go. I'm a Catholic."
> "*What!*"
> "I became one last week."
> Jack stared at him, suddenly convinced that some one was mad. When he had verified that it was really a fact; that Frank had placed himself under instructions three months before, and had made his confession—(his confession!)—on Friday, and had been conditionally baptized; when he had certified himself of all these things, and had begun to find coherent language once more, he had demanded why Frank had done this.
> "Because it's the true religion," said Frank. "Are you coming to Mass or are you not?"

Frank had announced the fact of his conversion to his father, Lord Talgarth, who wrote back: "I am ashamed of you, sir. You shall not, while I live, darken my doors again, or sleep under my roof. You can go to your priests, and get them to support you." As a result of this communication Frank makes up his mind to leave the University and find his way to independence in the world. Jack bids him trust to a change in Lord Talgarth's attitude, and reminds him of his engagement to a young lady whom the proposed conduct of the young nobleman would not only pain but very likely alienate. Frank persists and proceeds to announce the sale of his effects at the University. The manner in which he does it is likewise characteristic.

> First, there appeared suddenly all over Cambridge, the evening before the sale, just as the crowds of undergraduates and female relations began to circulate about . . . a quantity of sandwich men, bearing the following announcement, back and front:
>
> TRINITY COLLEGE, CAMBRIDGE.
> THE HON. FRANK GUISELEY
> has pleasure in announcing that on
> JUNE 7TH (Saturday)
> at half-past ten A. M. precisely
> in rooms I, letter J, Great Court, Trinity College
> he will positively offer for
> SALE BY AUCTION
> *the household effects, furniture, books, etc.*
> *of the Hon. Frank Guiseley, including—*
>
> a Piano by Broadwood (slightly out of tune); a magnificent suit of drawing-room furniture, upholstered in damask, the sofa only slightly stained with tea;

one oak table and another; a bed; a chest of drawers (imitation walnut, and *not* a very good imitation); a mahogany glass-fronted bookcase, containing a set of suggestive-looking volumes bound in faint colors, with white labels; four Oriental mats; a portrait of a gentleman (warranted a perfectly respectable ancestor); dining-room suite (odd chairs); numerous engravings of places of interest and noblemen's seats; a

silver cigarette box and fifteen cigarettes in it
(*Melachrino and Mixed American*);

a cuckoo-clock (without cuckoo), five walking-sticks; numerous suits of clothes (one lot suitable for Charitable Purposes); some books — all VERY CURIOUS indeed—comprising the works of an Eminent Cambridge Professor and other scholastic luminaries.

NO RESERVE PRICE.

Our hero sets out on foot with scanty furnishings and some twelve pounds in money to seek his fortune on the road. The novelty of his new gipsy life soon wears off, but in its stead there comes to him a secret sense of the benefit which renunciation brings to the fashioning of higher qualities. Half unconsciously he follows the fascination of an ideal which contradicts all the conventionalities and attractions of home, marriage, friendships, wealth, and worldly honors. Gradually he becomes inured to privations, to the use of what society would call degrading occupations; he takes up with two tramps, a man and a woman, whose ill-assorted company his keenly sensitive mind and impulsive nature would ordinarily have induced him to shun, submits to continual humiliations arising from this association and ends by saving the woman from permanent disgrace, at the same time incurring the drunken anger of the wretch from whose company he has undertaken to separate the unfortunate woman. This leads to a brutal attack on him ending in his death at the time when his friends are pursuing him to assume the responsibilities of the family estate to which he has become legal heir by his father's sudden demise in an automobile accident.

It is a narrative made up ostensibly from the diary notes of the youth, supplemented by information which Father Benson collected by tracing the course of his wandering hero during the brief and voluntary exile which opened to him the eyes of his soul and taught him that "nothing matters" on this earth except what God wants and does. The story seems almost incredible as a fact, though there is in it a realism that produces the strong conviction that Frank's failure of life was a real triumph of his true self. The reader comes to see that Frank's conduct would meet the approval of God, who will have "none other gods" to hold possession of our soul; and we draw the lesson of self-renunciation from the motives of the strangely guided tramp who opens up to us mysteries of life and faith not communicated to the conventionally religious.

As to Father Benson's work, *The Lord of the World,* which we have here in German translation, there can be no question about its value from the belletristic point of view. Nor has the somewhat weird projection of the future of society and the Church, which is the theme of the work, anything improbable in it; indeed we think it remarkably accurate in the measurement of the forces that are waging war amongst us for dominion. But we believe the book was not written with a view to instruct or edify Catholics; rather its appeal is to the moral philosopher and intended to give warning and direction to the apologists who take an optimistic view of modern progress, and who in the glamor of material success lose sight of the tendencies which indicate paralysis and retrogression in the spiritual order.

FATHER TIM. By Rosa Mulholland (Lady Gilbert). St. Louis, Mo.: B. Herder; London: Sands & Co. 1910.

The story of a young Irish priest is told here in the somewhat realistic fashion which most of us enjoy since Canon Sheehan gave us the peerless model of such writing in *My New Curate.* Priests will be less attracted by Rosa Mulholland's characterizations of their kind because, with all the happy facility which the lady enjoys of portraying life in Ireland, whether among the peasantry or in the houses of the gentry, there is something wanting when she attempts to delineate the psychical workings of the cleric, whether in retreat or on the mission; and although she has fortified her steps into such regions, hardly accessible to the layman, by the sound support of Canon Keatinge's admirable book *The Priest: his Character and Work,* there remains the ring of the non-conventional not to say artificial in the make-up of the hero. But this, though it prevents the book from taking rank with Canon Sheehan's compositions of similar scope and character, is not likely to interfere with the enjoyment of the average lay reader of Father Tim's priestly career, his joys and his cares, as well as the pattern which that life offers for the aspirant to the priesthood who is guided by aims neither sentimental nor gross.

Literary Chat.

Father Arthur Barry O'Neill's article on "Clerical Health and Exercise" recalls some verses from the same pen on the same topic, entitled:

THE RHYME OF A RECORD.

In reminiscent mood to-night I ponder many things,—
How units grow to mighty sums, how swift the flight Time wings,
How close and cheap are life's best joys, how great is force of will,
How critics ofttimes judge amiss and prophets augur ill.
No doubt there's some complacency connected with all this,
A sense of fair achievement that's not far removed from bliss.
The cause of my elation? 'Twill perchance provoke your smiles:
My walking record stands to-night at
Twenty
Thousand
Miles.

'Tis less than half a decade since the walking was begun
As perfect health's preservative, and scoffers more than one
Made light of "fads embraced with zeal too fervent to endure"—
"He'll walk a month or two," they said, "then give it up, be sure."
Months fifty-six have passed since then, and, as they sped away,
Each bore the constant record of a dozen miles a day;
So now I scoff the scoffers, for not theirs, but mine, the smiles:
They'll hardly say "I told you so" of
Twenty
Thousand
Miles.

To every man his hobby, on this hobby-hampered earth,
In exercise as other things. Of kinds there is no dearth:
Saw wood, play golf or tennis; wheel, or ride, or swim, or row;
Attend to lawn or garden, or in season shovel snow.
Yet if you'd choose the wisest kind, the simplest, cheapest, best,
The kind that still, the whole year round, eclipses all the rest—
TAKE DAILY WALKS regardless of the weather's frowns or smiles,
And grow, not old, but young while making
Twenty
Thousand
Miles.

To the eight solid volumes of Herder's *Konversations-Lexikon* (third edition) the editors have added a supplementary volume of 1,500 pages, whereby the articles contained in the work are brought up to date. Thus such topics as the political situation of European states, criminal statistics, aeronautics, Modernism, and all the various recent phases in the development of the arts and sciences, are here rectified or completed. The volume is illustrated with more than six hundred cuts and full-page half-tones or color reproductions making the work a practical as well as reliable source of information on all sorts of subjects, without permitting the judgment of the reader to be perverted by statements that are false and prejudicial to religion.

An excellent photogravure of the Blessed Curé of Ars, special patron of the secular clergy, is published by Joseph Schaefer (New York), together with a booklet entitled *The Life of the Blessed B. Marie Vianney*, both of which might aptly be used by the clergy to foster vocations to the priesthood. The picture is quite suitable for adorning both a priest's study and the boys' schoolroom, and the story of the holy country pastor contains many incidents alike elevating and suggestive of zeal for souls.

The same firm publishes literature for Christian mothers. There are, we understand, more than seven hundred associations of Christian mothers in different parishes (mostly German) throughout the United States. That such parishes can do more effective work for Christian education than is possible without the coöperation of the home influence in the Church is unquestionable. We need a special and enthusiastic apostolate in this direction among our pastoral clergy.

The Cathedral Library Association (New York) has the distinct merit of having published two works embodying the story of our Lord's life which are admirably representative of what is needed by the children of the Christian home and school on the one hand, and by the serious student in college, presbytery, and cloistered retreat on the other. Father William Hickey's translation of Bishop Le Camus's *Life of Christ* is characterized, as we have pointed out elsewhere, by elegance of language, in which neither accuracy nor freedom of thought suffers; it is at the same time a book that makes for general culture in its field, whilst it stimulates the spiritual sense. The same note of praise is due to the "Carmelite's" *Story of Our Lord's Life Told for Children*, in which an attractive simplicity blends with a deep appreciation of the hunger and thirst felt in the child's soul for what is true and beautiful, whereby it is nourished unto goodness.

The average reader probably thinks of Free Will as a subject that has been sufficiently discussed along the ages to be allowed to rest in peace. And certainly if what has been written thereon were brought together in one place a goodly library it would fill. But it isn't all in one place, and were it many folk who might want to know it all would be badly inconvenienced. However, let us not be dazed by the *sensus compositus*. Look at the matter in *sensu diviso* and ask yourself how many Catholic books dealing with the subject in the English language you could recommend to a non-Catholic reader who, puzzled by deterministic sophistry, came to you for advice. You would probably suggest Dr. Aveling's *Westminster Lecture—The Freedom of the Will* (St. Louis, Herder) and you might tell the inquirer to consult further the bibliographical list therein given. But look you first at that list and you will see that outside of SS. Thomas and Augustine and a few other standard Latin authors you will find nothing suggested except Pascal's *Provincial Letters* and some papers reprinted from the *Dublin Review* in Dr. William Ward's *Essays*—in two expensive volumes.

If your truth-seeker is a particularly earnest man—studious withal and keen—advise him to take up *Free Will and Four English Philosophers* (Hobbes, Locke, Hume, Mill) by Father Joseph Rickaby, S.J. With this he will most likely be pleased and satisfied.

Now, however wide a space the Catholic literature on Liberty may fill in your imagination, that literature is not correspondingly bulky in the objective world peopled by English readers. For which reason a little volume of just less than a hundred pages, containing three lectures on *Free Will* (Herder, St. Louis) by Hubert Gruender, S.J., Professor of Metaphysics, St. Louis University, is a welcome addition to our not superabounding stock in hand. The subject is treated therein, it need hardly be said, fundamentally and fairly comprehensively. The arguments adduced are of course not just new, but they are clearly expressed in modern phraseology and in their bearings upon recent deterministic objections. A good little book it is to read and pass on to your neighbor who may happen to need or to want it.

The foregoing booklet has a popular and practical as well as a technically philosophical interest. A little volume of about the same compass, but in which the philosophical dominates, that is, virtually rather than actually in-

cludes the popular, is entitled *Certitude*, by the Rev. Aloysius Rother, S.J. (Herder, St. Louis). It is in title and fact a Study in Philosophy, i. e. a philosophical analysis of certitude. It is a lucid presentation in plain readable English of the matter devoted to the same subject in Latin scholastic textbooks, and therefore will make the rough ways smooth for students moving along—slowly indeed betimes—those lines. The examples chosen to illustrate the abstract theory are on the whole illuminating, though they might be more numerous; but for the sake of whatever there is of expansional outlook in the philosophical fraternity, will none of the brethren invent, if he cannot discover, a new illustration for an analogous term other than that of *sanus* or *sanitas*? "Health" and "healthy" are the only talismanic signs that reveal to them the secrets of "analogy of extrinsic attribution". Of course, the illustration does illustrate, but will no one ever find another? Professor Rother does indeed introduce another—"gloomy"—on one page, but he drops it quickly on the next in considerate regard for "health" and "healthy".

While there can be no question that our philosophy is internally growing and developing as regards its application to the recent problems of the natural sciences, it were much to be desired that some of the old stock examples were discarded in favor of fresher goods. Especially is this the case as regards those employed to illustrate the different forms of logical fallacy. A fallacy is an argument which under the guise of truth leads to error. Look in one of our very best manuals for an example of such counterfeit reasoning and you find under the title *equivocation* this: "Taurus mugit: atqui Taurus est mons; ergo mons mugit." Now why take up the precious space of a text-book with such ridiculous puns—of which, by the way, this is but one out of many *passim in opere citato*—in the face of the fact that the literature of modern so-called science teems with fallacies which may and actually do deceive all but the wary? Of course the plea is made for the venerable examples that they clearly illustrate definitions; but surely something better than puerilities would do the same thing.

Next to the problem of liberty none other has so engrossed and perplexed the mind of man as the problem of evil. Indeed the latter has in this respect probably far transcended the former. But here again when you come to select just that book which meets the problem most squarely and solves it most persuasively if not convincingly—since so perfect a solution you do not look for—you may be at a loss just where to turn. However, if you read French, you will most likely find that which you are seeking in *Le Problème du Mal* by Père de Bonniot, S.J. A third edition of the book has recently been published by Pierre Téqui (Paris). This edition is the best because of the Introduction by M. X. Moisant, who very clearly analyzes and illustrates the author's main principles. Like all the other works of the eminent Jesuit, *Le Problème du Mal* goes down deeply into deep waters without stirring up mud. The profoundest and the most intricate subjects become luminous and relatively simple when reflected from the author's subtle intelligence and fertile imagination. This does not mean that he has succeeded in dispelling all the darkness from the world-old mystery; but he does what is probably still better, he makes you see that it is not as dark as you thought it was, especially if you look for the fullest light at its right source, the Cross of Christ and the Beatitudes.

Or, as Lowell has tersely and visually expressed the same idea:

"'Tis sorrow builds the shining ladder up,
Whose golden rounds are our calamities
Whereon our firm feet planting
Nearer to God the spirit climbs
And has its eyes unsealed."

A living illustration of this "unsealing" of the eyes through sorrow is presented by the life of Baron Lüttwitz, who was awakened by a supreme sorrow from a career of luxury and unbelief to a life of self-denial and faith. There is just a brief account of this in the short chronicle prefacing his recent book, *Wo ist das Glück* (Herder, St. Louis). One would like to know much more of the personal history subsequent to his conversion than the introduction affords; but the main contents reveal a superior mind, a vivid imagination, and an ardent soul. The book is made up of *Aphorisms*, short pithy chapters and sayings covering a wide range of miscellaneous subjects, all more or less tinged by the blending colors of joy and sorrow—sorrow begetting and sustaining joy. A beautiful book, inspiring to the thoughtful and consoling to the sorrowing.

Similar in tendency to the foregoing, though developed with more system and scholarliness, is a recent little volume of just two hundred pages by the learned and accomplished Jesuit writer, Father Otto Zimmermann, whose prior booklet, *Ohne Grenzen und Enden*, will probably be known to our German readers. In the work at hand he unfolds the moral argument for the existence of God based on the need of the human heart and the necessity of moral duty. As here developed it differs somewhat from the form in which the familiar ethical argument is usually presented. It penetrates deeper into the psychical and theological elements of human nature. Besides, the literary form in which the argumentation is clothed, while detracting nothing from its logical cogency, makes it more attractive to the average educated reader, to whom especially the author here as in his preceding work addresses himself—*den Gebildeten dargelegt.*

Still another little volume having some elements in common with the foregoing, but reaching much farther in range of subject, is Dr. Georg Grupp's *Jenseitsreligion* (Herder, St. Louis). Is true religion a theory and discipline of the present life, or is it a preparation for a life to come? The tendency of the *Weltgeist* is, as Professor Grupp demonstrates, to make it the former. The never-ceasing endeavor of the Church is to make it the latter, whilst insisting that from this standpoint alone can the true, even temporal, weal of humanity be secured. Dr. Grupp enters into both these solutions searchingly and judiciously. Being at once a historian and a philosopher, he is able to illustrate the speculative components of his work with a wealth of concrete facts. Like Father Zimmermann's books it is *den Gebildeten dargelegt*—it addresses the educated.

Books Received.

SACRED SCRIPTURE.

LEXICON BIBLICUM. Editore Martino Hagen, S.J. (*Cursus Scripturae Sacrae.* Auctoribus R. Cornely, I. Knabenbauer, Fr. de Hummelauer aliisque Soc. Iesu presbyteris. S. P. Pius X, ut Sanctitati Suae opus hoc dedicaretur, benigne concessit.) Cum approbatione Superiorum. Tria Volumina. Volumen Primum: A—C, Pp. 1040; Volumen Secundum: D—L, Pp. 1000; Volumen Tertium: M—Z, Pp. 1342. Parisiis: Sumptibus P. Lethielleux. 1911.

NOVI TESTAMENTI LEXICON GRAECUM. Auctore Francisco Zorell, S.J. Fasciculus primus ab A usque ad ἰχε. (*Cursus Scripturae Sacrae.* Auctoribus B. Cornely, I. Knabenbauer, Fr. de Hummelauer aliisque Soc. Iesu presbyteris. S. P. Pius X ut Sanctitati Suae opus hoc dedicaretur, benigne concessit.) Parisiis: sumptibus P. Lethielleux. 1911. Pp. 160.

THEOLOGY.

JESUS ALL GREAT. By Father Alexander Gallerani, S.J. Translated by F. Loughnan. New York and Philadelphia: P. J. Kenedy & Sons. 1910. Pp. 256. Price: cloth binding, $0.50; leatherette, $1.00, postpaid.

NON MOECHABERIS. Disquisitiones Medicae in Usum Confessariorum. Augustinus Gemelli, O.F.M., Doctor Medicinae et Chirurgiae, Professor Ad. Honorarius Hystologiae, Lector Medicinae Pastoralis. (*Quaestiones Theologiae Medico-Pastoralis*, Vol. I) Editio altera, penitus recognita, notabiliter aucta ac denuo ex italico in latinum sermonem translata a Can. Doct. Josepho Biagioli. Florentiae, Libreria Editrice Fiorentina. MCMXI. Pp. xv-270. Pretium, 4 lire.

JESUS IS WAITING. Appeals and Reproaches from the Prisoner of Love. By Matthew Russell, S.J., author of "Communion Day", "Vespers and Compline". New York, Cincinnati, and Chicago: Benziger Bros.; London: Burns & Oates. 1911. Pp. viii-169. Price, $0.75 *net*.

SPIRITUAL SABBATHISM. By the Late Abram Herbert Lewis, D.D., LL.D., author of "Paganism surviving in Christianity", "A Critical History of Sunday Legislation", etc. Plainfield, N. J.: The American Sabbath Tract Society. 1910. Pp. xvi-223.

VISIONS D'ANNE-CATHERINE EMMERICH sur la Vie de Notre-Seigneur Jésus-Christ et de le Très Sainte Vièrge. La douloureuse Passion et l'établissement de l'Église par les Apôtres. Coordonnées en un seul tout, selon l'ordre des faits. Par le R. P. Fr. Joseph-Alvare Duley de l'Ordre des Frères Prêcheurs. Traduction entièrement nouvelle du texte allemand par M. Charles d'Ébeling. Troisième édition. Paris: P. Téqui. 1911. 3 vols., pp. xxxiv-517, 523, et 512.

ALLEZ À LUI. Par Abbé Frédéric Rivière, des Salésiens de Turin. Paris: P. Téqui. 1911. Pp. xvi-311. Prix, 3 fr. 50.

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THE WAY OF PERFECTION. By St. Teresa of Jesus. Translated from the Autograph of Saint Teresa by the Benedictines of Stanbrook. Including all the variants from both the Escorial and Valladolid editions. Revised with notes and introduction by the Very Rev. Father Benedict Zimmerman, O.C.D. London: Thomas Baker. 1911. Pp. xxxviii-299. Price, 6/- net.

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CATHOLIC THEOLOGY OR THE CATECHISM EXPLAINED. By the Rev. D. I. Lanslots, O.S.B. With Preface by the Right Rev. F. A. Gasquet, O.S.B. St. Louis, Mo., London, and Freiburg, Brisg.: B. Herder. 1911. Pp. 622. Price, $1.75.

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CERTITUDE. A Study in Philosophy. By the Rev. Aloysius Rother, S.J., Professor of Philosophy in St. Louis University. St. Louis, Mo., London, and Freiburg, Brisg.: B. Herder. 1911. Pp. 94.

MANUAL OF CHRISTIAN PEDAGOGY. For the Use of Religious Teachers. First edition. Dayton, Ohio: Brothers of Mary. 1910. Pp. 122. Price, $0.50 *postpaid.*

ESSAI SUR LA FOI DANS LE CATHOLICISME ET DANS LE PROTESTANTISME. Par Abbé Snell. Paris: P. Téqui. 1911. Pp. xi-170.

LE PROBLÈME DU MAL. Par P. J. de Bonniot. Troisième édition. Avec une Introduction par X. Moisant. Paris: P. Téqui. 1911. Pp. xxxviii-371. Prix, 3 fr. 50.

FREE WILL. The Greatest of the Seven World-Riddles. Three Lectures by Hubert Gruender, S.J. St. Louis, Mo., Freiburg, Brisg., and London: B. Herder. 1910. Pp. 120. Price, $0.50.

LIFE THROUGH LABOR'S EYES. Essays, Letters, and Lyrics from the worker's own point of view. By Joseph Milligan. St. Louis, Mo.: B. Herder; London, Edinburgh, and Glasgow: Sands & Co. Pp. 178. Price, $0.30.

LEONARD DE VINCI. Par le Baron de Vaux. (*Philosophes et Penseurs—Science et Religion*—573.) Paris: Bloud & Cie. 1910. Pp. 63. Prix, 0 fr. 60.

L'APOLOGÉTIQUE. Par S. G. Mgr. Douais. (*Apologétique—Science et Religion*—588.) Paris: Bloud & Cie. 1911. Pp. 64. Prix, 0 fr. 60.

LA PSYCHOLOGIE DRAMATIQUE DU MYSTÈRE DE LA PASSION À OBERAMMERGAU. Par Maurice Blondel. (*Art et Littérature—Science et Religion*—574.) Paris: Bloud & Cie. 1910. Pp. 64. Prix, 0 fr. 60.

JOHANN MICHAEL SAILER, seine Massregelung an der Akademie zu Dillingen und seine Berufung nach Ingolstadt. Ein Beitrag zur Gelehrtengeschichte aus dem Zeitalter der Aufklärung. Aktenmässig dargestellt von Dr. Remigius Stölzle, Professor der Philosophie an der Universität Würzburg. Kempten und München: Verlag der Jos. Kösel'schen Buchhandlung. 1910. Pp. vii-178. Preis, M. 4.40.

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